



MUNI RATNA-PRABHA VIJAYA.



HIS HOLINESS ĀCĀRYA MĀHĀRAJA
ŚRĪ VIJAYA NEMISŪRĪSVARAJI

DEDICATED

INTO

THE LOTUS-LIKE HANDS

OF

MY MOST REVERED GURU

SARVA-TANTRA SVATANTRA, JAGAD-GURU

ŚĀSANA SAMRĀT, SŪRICAKRA CAKRAVARTI

TAPAGACCHĀDHIPATI TIRTHODDHĀRAKA

BHATTĀRAKA

HIS HOLINESS ĀCĀRYA MAHĀRĀJA

SRĪ VIJAYA NEMISŪRĪSVARAJI

By

His most grateful and obedient

Disciple

RATNA-PRABHA VIJAYA.

“Jiva” is an embodied soul, i. e., a soul limited by the body, the mind, and the like. Thus, ‘Jiva’ is a general term which can be used for all the beings that possess vital airs or who live the beings ranging from the so-called gods to the insignificant insects and the different types of vegetables. Some philosophers contend that the Jiva or the individual soul is merely an ańśa or a part and parcel of the Highest Soul; some maintain that it is quite distinct from the Supreme Being. All the activities on the part of a jiva are believed to be directed towards Mokṣa or Salvation. In the abstract sense ‘jiva’ includes even the Emancipated Souls.

Body is believed to have been constituted out of the five well-known elements of Earth, Water, Wind, Light, and Sky that possess respectively the qualities of smell, taste, touch, form, and sound.

It is clear that all of us fall within the category of Jivas. Naturally, we would like to know how many different types of creatures there are; we become curious about their respective possessions, duration of life, the place and manner of their living, and so on. The question as to what happens to a being after death, also crops up in our mind. Has the being to take re-birth? If so, is it in the same body or in a different one? All these questions require profound thinking.

In this small treatise composed by Śrī Sāntisūri, we meet with a deep consideration of such inquiries about Jivas. Hence the name “Jīva-vicāra” or “Consideration of Living Beings”.

Treatment of the subject-matter is quite scientific. A brief analytical survey of the subject-matter runs as follows:—

The work commences with a homage to Mahāvira Swāmin. Then, there is Classification. The jivas are two-fold; Emancipated and Transmigratory. The latter are both Movable and Immovable. The immovable beings are five-fold; Earth-bodied [Pṛthvikāya], Water-bodied [Apkāya], Fire-bodied [Tējaskāya], Wind-bodied

[Vāyukāya] and Vegetation-bodied [Vanaspatikāya] * The last variety is again divided into two divisions viz Sādhāraṇa and Pratyēka. The immovable beings except the Pratyēka Vanasptikāyas are subtle and invisible. The mobile beings are bio-sensed, trio-sensed, four-sensed and five-sensed. The five-sensed beings are four-fold; Nāraka, Tiryac, Manusya and Déva. There are seven types of the infernal beings [narakas] corresponding to the seven types of infernal regions [naraka prthvi]. The lower animals [Tiryac] are three-fold; those moving in water, those moving on land, and those flying in the sky. The Sthalacaras again are three-fold; Quadrupeds, creeping, and propping [bhujaparisarpa] creatures. Birds [khécaras] are four-fold; the bristlewinged, the ski-winged, those possessing folded wings, and also those possessing unfolded wings. (22) All these are either Sammurcchima or Garbhaja.

The human beings are born in the Karma and Akarma-bhūmis as also in the Antardvīpas (23). The deities (dévas) are then divided into four varieties; Bhavanādhīpati [ten-fold] Vānmanāra (eight-fold), Jyōtiska (five-fold) and Vaimānka (two-fold) (24).

The Siddhas or the Accomplished Ones are fifteen-fold

In this way, the varieties of the living beings are succinctly explained in the first 25 gāthās.

The 26th gāthā makes a clear-cut distinction between the first twenty-five gāthās and the rest. A new aspect starts with gāthā no. 27. The bodily measure of the different types of beings is given in the succeeding seven gāthās. Then, in the next five gāthās, is shown the highest limit of life of different beings. In the 39th gāthā, the author sums up the discussion about the bodies and the life-limits, and directs us to refer to detailed treatises for further study of jivas.

Gāthās 40-41 treat the question of the duration of jivas in

the same body. With gāthā no 42 starts the discussion about the vital airs. Beings are divided into two types viz.—Those possessing mind and those not possessing it (43) The latter half of gāthā 43, states that death is nothing but separation from vital airs. The next gāthā instructs us that, those who have not accepted the Dharma (or particularly the Jaina religion) die for innumerable times. What is meant is that, one can save one-self from deaths—real and metaphorical—only by practising the Dharma.

Then, the yonis or places of origination, are dealt with in three gāthās.

Here one may ask : What about the body, longevity, duration in the same body, the vital airs, and the originating places of the Emancipated or Perfect beings ? Gāthā 48 replies to this query by saying that their sthiti is sādi (with a beginning), but ananta (without an end).

The author concludes in gāthā 49 that the mundane existence is dreadfully strimming with originations and destructions and that those who do not pay any heed to the instruction of Jinas, ramble in it for ever. Consequently, the next gāthā [50] advises all to labour upon Dharma (piety) by means of rarely obtainable humanness and righteousness.

In the last gāthā the author humbly declares his gratefulness to the former Great Preachers of Jaina Religion, and explains that the motive of this abridged edition, is to enlighten the short-witted ones.

It will not be out of place here, to note a few note-worthy points in the treatment of the subject. The motive of his undertaking is mentioned not in the beginning, but only at the end. Another point that we notice is a sort of kramabhaṅga; e g. : in gāthā no 2 the jivas are divided into Mukta and Samsārin, and then in the subsequent gāthās, the Samsārin are dealt

with. The Muktas (who are named there as Siddhas) secure a place only in the 25th gāthā, at the end of the discussion of the first division. Similarly, in gāthā no. 2 the Samsārins are declared to be Trasa and Sthāvara, and then, the latter type viz. the gross [Sthāvara] beings are considered immediately. The treatment of the trasa type of beings commences only in the 15th gāthā.

As an exception, however, the Sādhāraṇa and Pratyéka Vegetables are treated in their due order. Similarly, the Nāra-
kas, Tiryacs, Manuṣyas and Dévas also, are treated in their respective order. Lastly, in gāthā no. 50 the author indirectly gives his own name.

One will easily notice that long before Sir J. C. Bose, who proved that vegetables possess life, Śrī Sāntisūri includes them in the category of living beings.

The name of the author is Śrī Sāntisūri, as tells gāthā no. 50 From an inscription in a Jaina temple in Rāmasiṇa, a village near Palenpur, which tells us that Śāntibhadrasūri of Thārāpa-
dragaccha had installed the Pratimā in 1084 V. S., we come to know that the full name of our author is Śāntibhadra Sūri * From the work itself, we can get nothing more about him. Nevertheless, we can find his glorious life-story in Tapāgaccha Paṭṭāvali and Prabhā
vakacarita. In Aṇahillapura Pāṭaṇa, ruled in those days the great king Bhīma. In the city, there was a Śreṣṭhin named Dhanadéva who begot an excellent son called Bhīma. Bhīma's mother's name was Dhanaśrī. This Bhīma was handed over to a Sūri by his parents, at the preceptor's request. He was then initiated on an auspicious day and was thence named Śānti This Śānti-
sūri was the best poet in the council of king Bhīma. He had

Vide Jivavicāra Prakaraṇa edited by Śrī Jaina Śrēyaskara
Maṇḍala-Méhsānā (fifth edition) pages

won over all the great and renowned poets of the court of Mālvā too. On successfully editing the Tilakamañjarī of Dhana-pāla, he was awarded by king Bhoja, the title of Vādivétāla +

+ कथा च धनपालस्य तंरशोधयत निस्तुषम ।

वादिवेतालविहङ्गं सुरीणां प्रददे नृः ॥ ५१ ॥

—प्रभाषकचरितम् ।

Candraprabhasūri, the author of Prabhāvakacarita, has narrated some marvels that our author is belived to have done. We may take one of them, as an instance Padma, the only son of a wealthy personage called Jinadēva, was bitten by a huge serpent. Every possible effort was made to remove the poison and pain; but all was in vain. When Śāntisūri came to learn this, he hastened to the spot and he touched the boy muttering the Mantra of Amrtatva. Forthwith the boy recovered with face beaming like a lotus †

He had composed a long commentary on the Uttarādhyayana Sūtra, at the end of which commentary, he declares that he belonged to Thārāpadragaccha, a branch of Vaḍagaccha

From the Tapāgaccha Pattāvali we can gather that with the help of Cakreśvari and Padmāvati, he had saved 700 families of Śrīmālis, having predicted the fall of Dhūlikota in 1097 V. S. He expired in Kānhoda in 1111 V. S.

Candrabhasūri, however, differs slightly from this. Apropos his last days he says that for twenty-five days constantly he was absorbed in meditation of Śrī Nemi, knowing no hunger or thirst or sleep or anything of the kind. Then, he went to the place of the Vaimānika gods. According to Prabhāvakacaritra the Sūris' worldly life came to an end on the Ninth day of the

† For detailed narrations, vide pages 216-24 of the Nirṇayasāgara edition (1909) of Prabhāvkaritra-Part I.

bright half of the month of Kārttika in the year 1096 of Vikrama. *

All this goes to prove that this Prakaraṇa might have been composed by Śrī Śāntibhadra Sūri in the latter half of the Eleventh Century V. S.

Two commentaries on the Jivavicāra Prakaraṇa seem to have been composed so far. One of them is the Brhadvrtti of Pāthaka Ratnākara written in 1610 V. S. The other—the Laghuvrtti—was written by Muui Kṣamākalyānaji in 1785 V. S. In the present volume we have given a digest of the former.

This work summarizes the details of other big treatises so as to introduce the subject to the beginner. It is hoped that the translation and the digest of Sanskrit commentary presented in this volume will be useful to the students of Jaina Philosophy.

Nutan Sarva Vidyālaya
Visnagar
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J. P. Thaker

+ श्रोत्रेर्मि हृदये चक्रुः प्रायोपवेशनम् ॥ १२७ ॥

धर्मध्यानग्निनिर्दग्धभवार्तिवितते(विदते)ऽथ सः ।

अज्ञातक्षुत्तृषानिद्राप्रमृत्यन्तप्रतीतयः ॥ १२८ ॥

समाधिना व्यतीत्याथ दिनानां पञ्चविंशतिम् ।

वैमानिकसुरावाप्यमधिजग्मुर्जगत्ताः ॥ १२९ ॥

श्रीविक्रमसंवत्सरतो वर्षसहस्रे गते स षण्णवतौ ।

झुत्चितनवमी कुजकृतिकासु शान्तिप्रभोरभूदसाम् ॥ १३० ॥

x

4 Angulās=1 Muṣṭi

2 Muṣṭis =1 Vitāsti

2 Vitāstis =1 Hasta

2 Hastas =1 Daṇḍa

2000 Dhanusa=1 Gavyūta

4 Gavyūtas=1 Yojana

2 to 9 measures=1 Prthaktva

1 Vitāsti generally corresponds to 9 inches.

2 Ghaṭikās =1 Muhūrta

1 Ghaṭikā =24 minutes

5 years = 1 yuga

7056000 crore years = 1 Pūrva

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वादिवेताल श्रीशान्तिमूरीश्वरजी विरचित

॥ जीवविचार प्रकरणम् ॥

॥ पाठक रत्नाकर विरचित बृहद्वृत्तिसमलङ्कृतम् ॥

VĀDI-VĒTĀLA ŚRĪ ŚĀNTISŪRĪŚVARĀJĪ'S

Jīva Vicāra Prkaraṇam

Along with

Pāthaka Ratnākara's Commentary.

CHAPTER I

मङ्गलाचरणम्

BENEDICTORY VERSE.

इह हि हेयोपादेयादिपदार्थसार्थपग्निज्ञाननिपुणस्य जन्मजरामरणरोग-
श्लोकादिदौर्गत्यनिपीडितस्य भव्यसत्त्वस्य स्वर्गापवर्गादिसंपत्संपाद्न प्रवणस्य
जीवतत्त्वस्य ज्ञानमृपादातुमुचितं, तदुपादानोपायः सौवगुरूपदेश मन्तरेण न
सम्यग्ज्ञायते, न चानुपायमवृत्तानामिष्टार्थाप्तिरित्यतः कृपापाविज्यमनाः
श्रीशान्तिमूरिस्त्वचोपदेशं दातुकामः शिष्टमागानुगामितया पूर्वं तावद भीष्ट

देवतानमस्करणप्रतिपादिकां शास्त्रामिधेयसूचिकामिमां गाथामाह—

भुवणपईवं वीरं, नमिउण भणामि अबुह बोहत्थं ।

जीवसरूवं किंचि वि, जह भणियं पुव्वसूरीहिं ॥ १ ॥

1. Bhuvana-pāivam Viram namiūṇa bhaṇāmi abuha-bohṭṭam
Jivasarūvam kiṃci vi, jaha bhaṇiyam puva-sūrihim. 1.

[भुवन प्रदीपं वीरं नत्वा भणामि अबुधबोधार्थम् ।

जीवस्वरूपं किंचिदपि यथा भणितं पूर्वसूक्तिभिः ॥ १ ॥

1. [Bhuvana-pradīpam Viram natvā bhaṇāmi abudha-bodhārtham
Jivasvarūpam kimcidapi yathā bhaṇitam pūrva-sūtibhiḥ. 1.]

Trans 1 Having done respectful obeisance to Vira (Śramaṇa Bhagavāna Mahāvira)-the Light of the Universe- I describe the various forms of Jiva Living Beings) as explained by the Ancient Preceptors for the enlightenment of the ignorant. 1.

व्याख्या-१. इह पूर्वार्द्धेनाभीष्टदेवतानमस्कृतिद्वारेण विघ्नविनाय
कोपशान्तये मङ्गलमभिहितं, उत्तरार्धेन चाभिधेयं. सम्बन्धप्रयोजने च^१
सामर्थ्यगम्ये। तथाहि-सम्बन्धस्ता दुपायोपेयलक्षणः साध्यसाधनलक्षणो वा ।
तत्रेदं शास्त्रमुपायः साधन वा, साध्यमुपेयं वा शास्त्रार्थपरिज्ञानमिति ।
प्रयोजनं तु द्विधा-कर्तुं श्रोतुश्च पुनरन्तर परम्परभेदादेकैकं द्वेषा। तत्रानन्तरं
शास्त्रकर्तुः सत्त्वानुग्रहः, परम्परमपवर्गप्राप्तिः । यदुक्तम्-“सर्वज्ञोक्तोपदेशेन,
यः सस्वानामनुग्रहम् । करोति दुःखतप्तानां स प्राप्नोत्यचिराच्छिवम्” ॥ १ ॥
इति ॥ श्रोतुः पुनरन्तरं शास्त्रपरिज्ञानं, परम्परं (तु) तस्या (ध्व) पवर्गप्राप्तिः ।
उक्तं च-“सम्यक्शास्त्रपरिज्ञानाद्विरक्ता भवतो जनाः। लब्धा दर्शनसंशुद्धिं ते

१ नपिउणेत्यन्नेन २. क्तु.श्रोतुरनन्तरं परम्परं चेति चतुर्विधस्य तथा गम्यत्वात्, अबुधुयादि
तु च्छ्रनन्तरमेव

यान्ति परमां गतिम्” ॥ १ ॥ इति । साम्प्रतं सूत्रन्याख्या-अस्यां गाथायां पूर्वक्रियानुगामि कर्तुपदं, ततोऽहमिति श्रीशान्तिमूर्तिग्रन्थकृदाह, जीविवरूपं किञ्चिदित्यल्पाक्षरमहार्थमिति कृत्वा । अपेर्बहुवक्तव्यतया (त्वे) ऽपि मुक्ता मुक्त त्रसेतरादिभेदभिन्नं^१ भणामि इत्यन्वयः । किं कृत्वा ? नत्वा ।

कं ? वीरं, कर्मविदारणा तपसा विराजना इर्य वीर्ययुक्तत्वा द्यो वीर इति रच्यतस्तं वीरं श्रीवर्धमानं । किं विशिष्टं ? भुवने-विश्वे प्रदीप इव प्रदीपः ज्ञानेना विष्कृत जीवाजीवादिपदार्थस्तं । पुनः सूत्रकारः प्रयोजनाभि सन्धि ब्रूवन्नाह-किमर्थं ? “अबुहबोहत्थं ति अबुधा-अविदिता जीवाजीवादि तत्त्वार्थास्तेषां बोधार्थं-तद्विज्ञानाय । पुनर्ग्रन्थकृदात्मनो गर्वपरिहागार्थं दर्शयति-यथा पूर्वमूर्तिभिः गौतमाद्यैर्भणितं तथा, न स्वमनीषक्येति गार्थः ॥ १ ॥

The author Śrīmān Śānti Sūriji thinking it is befitting (himself) to exhibit the knowledge regarding-the essence of Jiva-which is capable of acquiring the pleasures of heaven and Final Beatitude as well, and which is free from infirmities arising from birth, old age, death, disease, sorrow etc. proceeds to do so, by commencing with the above-mentioned benedictory verse.

Digest of Commentary.

In this benedictory verse, the author explains the purpose and subject matter of the work after paying due homage to Śramaṇa Bhagavān Mahāvira-the Illuminatory Spirit of the Universe.

The purpose of explaining the various types of Jiva is three-fold viz. 1. To enlighten the ignorant 2 To attain the blessings of devout persons by relating to them the Preachings of the Omniscient, and 3. To enable the persons who hear it, to attain virakti (disgust towards worldly pleasures) by means of Right

१ सत्सामाग्ये सद्र द्वा (१-४-१) इति भविष्यति वर्तमाना.

Knowledge of Scriptures and to purify their vision leading to Absolute Knowledge,

It is said,

सर्वज्ञोक्तोपदेशेन, यः सत्त्वानामनुग्रहम् ।

करोति दुःखतप्तानां, स प्राप्नोत्यचिराच्छिवम् ॥ १ ॥

1. Sarvajnoktopadéséna yaḥ sattvānāmanugraham,
Karoṭi duḥkhataptānānāṃ sa prāpnotyacirācchivam. 1.

1. He, who shows favour towards creatures who have become distressed with miseries, by the bestowal of the preachings of the Sarvajnas (Omniscients), attains Eternal Bliss without delay.

Also,

सम्यक्छास्त्रपरिज्ञानाद्विरक्ता भवतो जनाः ।

लब्ध्वा दर्शनसंशुद्धिं ते यान्ति परमां गतिम् ॥ २ ॥

2. Samyakcchāstraparijñānādviraktā bhavato janāḥ,
Labdhvā darśanasamsūddhim, té yānti paramāṃ gatim.

Those who having acquired pure vision of Right Belief become disgusted (towards worldly pleasures) by a knowledge of True Scriptures, attain the Most Excellent State.

2. So far as the topic of discussion is concerned, the author proposes to explain in brief, the various types of Jīva (living beings) along with all its sub-divisions and varieties.

The author expresses his sense of reverence forwards the past sages by saying humbly that he merely states the principles related by the former sages

Benedictory Verse of the Commentator.

Before proceeding with the actual treatise on Jīva-vicāra, the commentator does obeisance to Vira (Śṛamaṇa Bhagavān Mahāvira)—the Sun of Right Knowledge—to the Goddess of Speech and also to his own preceptor, in order that his work may be completed successfully, by giving expression to the following benedictory verse:—

सज्ज्ञानभास्करं वीरं, नत्वा वार्णा निजं गुरुम् ।

कुर्वे जीवविचारस्य, कारिकां सुखबोधिकाम् ॥ १ ॥

1. Sajjnāna bhāskaram Viram, natvā Vāṇim nijam gurum
Kurvé Jiva-vicāra sya kārīkām sukhabodhikām.

1. Having done obeisance to Vira (Śramaṇa Bhagavān Mahāvira)—the Sun of Right Knowledge), to the Goddess of Speech, and to my own preceptor, I compose (this) easy commentary on “Jiva-vicāra”.

Principal Types of Jiva.

अथ ग्रन्थोक्तवाच्यनिर्वाहितया पूर्वं जीवस्वरूपं व्याचख्यासुराह—

जीवा मुक्ता संसारिणो य तस थावरा य संसारी ।

पृथ्वी-जल-जलण-वाऊ-वणस्सई थावरा नेया ॥ २ ॥

2. Jivā muttā saṁsāriṇo ya tasa thāvarā ya saṁsārī.

Puḍhavi-jala-jalana-vāu-vaṇassaī thāvāra néyā.

2

[जीवा मुक्ताः संसारिणश्च त्रसाः स्थावराश्च संसारिणः ।

पृथ्वी जलं ज्वलनः वायुर्वनस्पतिः स्थावरा ज्ञेयाः ॥ २ ॥

Jivā muttāḥ saṁsāriṇāśca trasāḥ sthāvarāśca saṁsāriṇaḥ

Prīthvī jalam jvalanaḥ vāyu-r-vaspatīḥ sthāvarā jñeyāḥ 2]

Trans 2. Jivas are Mukta* as well as Mundane-Moveable and Immoveable are (the two varieties of) mundane beings. Earth, Water, fire, Air, and Vegetation should be known as immoveable. 2

व्याख्या-२. “ जीव त्ति ” “ जीव प्राणधारणे ” अजीवन् जीवन्ति जीविष्यन्त्यायुर्योगिनेति निरुक्तवशाज्जीवाः । ते द्विधा-एके मुक्ताः “मुच्छ्र मोचने” मोचनान्मुक्ताः निष्टपितदुष्टाष्टकर्मविपाका आत्यन्तिकदेहादि बियोगवन्तः । चः पुनरर्थे, ततः “ संसारिणः ” तत्र संसरणं भ्रमणं संसारः,

[those who have already attained Final Emancipation.

स एवास्त्येषामिति संसारिणः । अथ मुक्तानां सिद्धजीवानामत्रैकभेदत्वात्पूर्वे
तावत्संसारिणां भेदानाह-एतेष्वेके त्रमास्त्रसनामकर्मादयवशास्त्रसाः-शीतोष्ण
भयार्थरभितप्ताः तन्नाशाय त्रस्यन्तीति त्रसाः । तथा तिष्ठन्त्युष्णात्रभितापिता
अपि तत्परिहारासमर्थाः स्थावर नाम कर्मादयवशवर्तिनः स्थावराः-ते
एकेन्द्रिया एव ज्ञेयाः । “ चः ” समुच्चये । अत्राह शिष्यः-इह सुत्रकृता पूर्व
त्रसास्ततः स्थावरा इति क्रमः प्रदर्शितस्तर्कि? सत्यं, त्रसानां पुण्यप्रकृतिकत्वात्
स्थावरेभ्यः समर्थत्वाद्वा मुख्यमोक्षाङ्गत्वाद्वा । अथवा (च) प्रायशो जीवा
एकेन्द्रियेषु भ्रान्त्वा द्वीन्द्रियादिषुत्पद्यन्त इति क्रमदर्शनाय सुत्रकृतपृथ्व्यादि
स्थावरविशेषान् व्यञ्जयन् “ विचारयति, अतस्त्रसजीवविचारणमित्यतः पूर्व
स्थावरवक्तव्यतामाह-“ एहवित्ति (वीत्यादि) ” पृथ्व्यपतंजावायुवनस्पतयः
एते पञ्चापि स्थावरभेदा ज्ञेयाः-ज्ञातव्या इति । तथाऽस्मिन् ग्रन्थे जीवभेद
व्याख्यायां भेदद्वयी दर्शिता, शास्त्रान्तरेषु द्वयादिदशचतुर्दशचतुर्विंशति
द्वात्रिंशज्ज्ञेदा अप्युक्ताः ।

यदुक्तं श्री जीवाभिगमादिसूत्रे तद्यथा-इह खलु जिणमयं जिणाणुमयं
जिणाणुलोमं जिणप्पणीयं जिणप्परूवियं जिणक्खायं जिणाणुचिन्नं
जिणपन्नत्तं जिणदेसियं जिणपसत्थं अणुवीईए तं सदूहमाणा तं पत्तियमाणा तं
रोएमाणा येग मंगवंतो जीवाजीवाभिगमं नामज्झयणं पण्णवइंसु, संसार
भावन्नएसु णं जीवेषु इमाओ एव माहिज्जति । तं जहा-एगे एवमाहिंसु
दुविहा संसारि० ते एवमाहिंसु, तं जहा-थावरा चेव तसा चेव । से किं तं
थावरा? थावरा तिविहा पण्णत्ता, तं जहा-पु० अ० व० इत्यादि । से किं तं
तसा ! तसा तिविहा पण्णत्ता, तं जहा-तेज्जाइया वाउकाइया उराळा, तसा

इह खलु जिनमतं जिनानुमतं जिनानुलोमं जिनप्रणीतं जिनप्ररूपितं जिनाख्यातं जिनानुचीर्णं जिन
प्रहमं जिनवेदितं जिनप्रशस्तं अनुवीच्य [आलोच्य] तद् श्रद्धानाः तत्रप्रतीयन्तस्तद्रोचमानाःस्थविरा भगवन्तो
जीवाजीवाभिगमं नामाध्ययन्तः प्रज्ञापितवन्तः संसारमापन्नेषु जीवेषु इमाः (प्रतिपत्तयः) एवमाख्यायन्ते
तद्यथाः-एके एवमाख्यातवन्तः द्विधाः संज्ञाः त एवमाख्यातवन्तस्तद्यथा-स्थावराश्चैव त्रसाश्चैव । अथ

पाणा० त्रिविहा संसा० ते एव० इत्यी पुरिसा गुणसंगा. (२). । चउन्विहा-
 नेरइया तिरिया मणुम्सा देवा य (३)। पंचविहाः-पंगिदिया बेइंदिया तेइंदिया
 चउरिंदिया पंचिदिया (४) । छन्विहा-पुढवि० आ० तेउ० वाउ० वणस्सई
 तसा (५) सत्तविहा-नेरइया,तिरिक्खजोणिया, तिरिक्खजोणियोभोम,णुस्सा,
 मणुम्सणीओ देवा देवीओ य (६) । अट्टविहा-पढमसमयनेरइया, अपढमसम-
 यनेरइया, एवं देवा मणुया तिरिया य (७) । जहा ते नवविहा-पुढविकाइया
 आउ० तेउ० वाउ० वणस्सई बेइंदिया तेइंदिया चउरिंदिया पंचिदिया (८)
 दसविहा य-पढमसमयएंगिदिया, अपढमसमयएंगिदिया जाय पढमसमय-
 पंचिदिया य अपढमसमयपंचिदिया य (९) से किं तं मव्वजीवाभिगमे सव्व-
 जीवेसु णं इमा उणव पडिदत्तोउ एवमाहिज्जंति । एगे एवमार्हिसु-दुविहा
 सव्वजीवा जाव दसविहा सव्वजीवा पणत्ता । तत्थ जे ते एवमार्हिसु दुविहा
 सव्वजीवा ते एवमार्हिसु सिद्धा चेव अमिद्धा चेव १ । अहवा दुविहा सव्वजीवा
 इंदिया चेव अंगिदिया चेव २ । अहवा सकाइया चेव अकाइया चेव ३ ।
 सजोगी चेव अजोगी चेव ४ । अहवा दुविहा सव्वजीवा वेदगा चेव अवेदगा
 चेव । (५) एवं कसाई चेव अकसाई चेव ६ । अहवा दुविहा सव्वजीवा सळेसा
 य अळेसा य ७ । अहवा नाणी चेव अन्नाणी चेव ८ । अहवा दु० आहारगा
 चेव अणाहारगा चेव ९ । अहवा दू० भासगा चेव अभासगा चेव १० ।
 अहवा दु० सरीरिया चेव असरीरिया चेव ११ । अहवा दु० चरिमा चेव

के ते स्थावराः ? स्थावरास्त्रिविधाः प्रज्ञाः तद्यथा पृ० अ० व० । अथ के ते त्रयाः प्रज्ञास्तद्यथा-
 तेस्सायिशा वायुक्रयिका ज्जदाराः । त्रसाः प्राणः त्रिविधा, सप्पा० त एवाणस्सावन्तः सियः पुरुषा
 नपुंसकाः । चतुर्विधाः त्रिविधाः तिरिया मनुष्या देवाश्च । पञ्च वधाः नःकेन्द्रिया द्वीन्द्रियाः त्रीन्द्रियाश्च
 तुरिन्द्रियाः पञ्चेन्द्रियाः षड्दिया पृथ्वीः अप० ते० वा० व० त्रसाः । रसविहाः नैगियक्कास्तिर्यग्गः
 तिर्यञ्चयः मनुष्या मानुषा देवा देव्यश्च । अष्टविधाः-प्रथमसमयनारका अप्रथमसमयनारका एवं देवा
 मनुष्यास्तिर्यग्गश्च । यथा ते नवविधाः-पृ० अ० ते० वा० व० द्रो० त्री० च० प० । दशविधाश्च
 प्रथमसमयकेन्द्रिया, अप्रथमसमयकेन्द्रिया यावत् प्रथमसमयपञ्चन्द्रियाश्च । प्रथमसमयपञ्चन्द्रियाश्च । अथ
 केऽसौ सर्वजीवाभिगमेः सर्वजीवेषु इमा नव प्रतिपत्तयः एवमाख्यातवन्तः द्विविधाः सर्वजीवक यावत्
 दशविधाः सर्वजीवाः प्रज्ञाः तत्र ये ते एवमाख्यातवन्तो द्विविधाः सर्वजीवा इन्द्रियाचेवा निन्द्रियाचेव
 सर्वजीवास्त एवमाख्यातवन्तः सिद्धाचेव असिद्धाचेव । अथवा द्विविधाः सर्वजीवा इन्द्रियाचेवा निन्द्रियाचेव

अचरिमा चैव १२ । अहवा दु० सागारोवउत्ता अणागारोवउत्ता १३ । से तं दुर्विहा सव्वे जीवा पणत्ता । द्विविधप्रतिपत्तौ १३ भेदाः । ज (त) त्थ जे ते एवमार्हिसु तिविहा सव्वजीवा पणत्ता ते एवमार्हिसु तं जहा-सम्मदिट्ठी मिच्छादिट्ठी सम्ममिच्छादिट्ठी (१) । अहवा तिविहा-परित्ता य अपरित्ता य नोपरित्ता नोअपरित्ता य (२) । अहवा तिविहा-पज्जत्तगा-पज्जत्तगा नोअपज्जत्तगा (३) । अहवा तिविहा-सुहुमा बायरा नोसुहुमा-नोवायरा (४) । अहवा ति०-सण्णी असण्णी नोसण्णी-नोअसण्णी (५) । अहवा ति० भवसिद्धिया अभवसिद्धिया नोभवसिद्धिया-नोअभवसिद्धिया (६) । अहवा ति० तसा थावरा नोतसा-नोथावरा (७) से तं तिविहा सव्वजीवा पणत्ता । तत्थ० चउविहा सव्वजीवा पणत्ता ते एवमार्हिसु, तं जहा-मणजोगी वयजोगी कायजोगी अजोगी य (१) । अहवा च०-इत्थिवेयगा य पुरिसवेयगा य नपुंसकवयगा य अवेयगा य (२) । अहवा च० चक्खुदंसणी अचक्खुदंसणी ओहिदंसणी केवलदंसणी (३) । अ० च० संजया असंजया संजयासंजया नोसंजया-नोअसंजया (४) । से तं चउव्विहा सव्वजीवा पणत्ता । तत्थ जे ते एवमार्हिसु पंचविहा, से तं-णेरइया तिरिक्खजोगिया मणुस्सा देवा सिद्धा य (१) । अथवा पंचविहा--कोहकसाई माणकसाई मायाकसाई लोहकसाई अकसाई । से तं पंचविहा । तत्थ छव्विहा-एगिंदिया वेइंदिया तेइंदिया चउरिंदिया पंचिंदिया अर्णिंदिया (१) । अहवा छव्विहा-उरालियसरीही

अथवा सकायाचेवा कायाचेव सयोगिनचेवा योगिनचेव । अथवा द्विविधाः सर्वजीवा वेदकाचेवा वेदका-चेव एव कषायिणचेवा कषायिणचेव । अथवा द्विविधाः सर्वजीवा सलेइयाचेवा लेइयाचेव अथवा ज्ञानि-चेवा ज्ञानिनचेव । अथवा द्वि० आहारकाचेवानाहारकाचेव । अथवा द्वि० भाषकाचेवा भाषकाचेव । अथवा द्विविधाः शरीरिणचेवा शरीरिणचेव । अथवा द्वि० चरमा चेवा चरमानेव । अथवा द्वि० साकारोप-युक्तचेवा नाकारोपयुक्तचेव । तदे ते द्विधाः सर्वे जीवाः प्रज्ञासाः । तत्र ये त एवमाख्यातवन्तस्त्रिविधाः सर्वजीवाः प्रज्ञासाः त एवमाख्यातवन्तस्तद्यथा-सम्यग्दृष्टयो मिथ्यादृष्टयः सम्यग्मिथ्यादृष्टयोऽथवा त्रिविधाः परीतांचांपरीतांचे नोपरीतांचे नोऽपरीतांचे अथवा त्रिविधाः पर्यासा अपर्यासाव । नोपर्यासाकपर्यासाकंच । अथवा त्रि० मूक्षमाबादरा ने सूक्ष्मनेबादराः । अथवा त्रि० सज्जिनोऽसज्जिनः नोसज्जिनोऽसज्जिनः । अथवा त्रि० भवसिद्धिका अभवसिद्धिका नोभवसिद्धिक-नोअभवसिद्धिकाः । अथवा त्रि० व्रसाः स्थावराः नोव्रसनोस्थावराः । तदेते त्रिविधाः सर्वजीवाः प्रज्ञासाः । तत्र० चतुर्विधाः सर्वजीवाः प्रज्ञासाः त एवमाख्यातवन्तस्तद्यथा-

वेङ्ग्विअसरीरी आहारगसरीरी तेयगसरीरी कम्मगसरीरी असरीरी । से तं
 छविहा सव्वजीवा । सत्तविहा-पुढविकाइया आउकाइया सेउकाइया
 वाउकाइया वणस्सईकाइया तसकाइया अकाइया (१) से तं
 सत्तविहा सव्वजीवा । से किं तं अट्ठविहा सव्वजीवा पण्णत्ता णेरइया तिरि-
 क्खजोणिया तिरिक्खजोणणीओ मणुस्सा मणुस्सणीओ देवा देवीओ सिद्धाय
 (१) अहवा अष्टविहा आमिणिबोहियनाणी सुयनाणी ओहिनाणी मणपज्ज-
 नाणी केवल्लनाणी मइअन्नाणी सुययन्नाणी विभंगनाणी (२) से तं अट्ठविहा
 सव्वजीवा । जे ते एवमाहिंसु नवविहा सव्वजीवा पण्णत्ता । तं जहा-एणंदिया
 वेदिया तेंदिया चउरिंदिया नेरइया तिरिक्खजोणिया मणुस्सा देवा सिद्धा य

मनोयोगिना नामयोगिनः काययोगिनेऽयोगिनश्च । अथवा च० स्त्रीवेदकाश्च पुरुषवेदकाश्च नपुंसवेदकांश्च
 अवेदकाश्च । अथवा च० चक्षुदर्शनोऽचक्षुदर्शनेनः अवचिदर्शनिनः केवलदर्शनिनः । अथवा च०
 संयता असंयता संयता-संयता नोसंयत नोअसंयताः । इत्येते चतुर्विधाः सर्वजीवाः प्रज्ञप्ताः । तत्र ये त
 एवमाख्यातवन्तः पञ्चविधा अथ एते-नैरयिकास्तिर्यग्योनिका मनुष्या देवाः सिद्धाश्च । अथवा षड्विधा-
 क्रोधकषायिणः मानकषायिणः मायाकषायिणः लोभकषायिणः अकषायिणः । इत्येते षड्विधाः । तत्र
 षड्विधाः एकेन्द्रियः द्वीन्द्रिया त्रीन्द्रिया श्रतुरिन्द्रियाः पञ्चेन्द्रिया अनिन्द्रियाः । अथवा षड्विधाः-
 औदारिकशरीरिणो वैक्रियशरीरिणः आहारकशरीरिणः तैजसशरीरिणः कार्मणशरीरिण अशरीरिणश्च ।
 इत्येते षड्विधाः सर्वजीवाः । सप्तविधाः-पृथ्वीकायिका अप्कायिका तेजस्कायिका वायुकायिका वनस्पति-
 कायिका त्रसकायिका अकायिका । इत्येते सप्तविधाः सर्वजीवाः । अथ के तेऽष्टविधाः सर्वजीवाः प्रज्ञप्ताः-
 नैरयिका तिर्यग्योनिका तिर्यग्योनिन्द्रियः मनुष्या मानुष्य देवा देव्यः सिद्धाश्च । अथवा अष्टविधाः
 अभिनिबोधिकज्ञानिनः ध्रुतज्ञानिनः अवधिज्ञानिनः मनः पर्यायज्ञानिनः केवलज्ञानिनः मत्स्यज्ञानिनः
 श्रुताज्ञानिनः विभङ्गज्ञानिनः । इत्येतेऽष्टविधाः सर्वजीवाः । ये ते एवमाख्यातवन्तः नवविधाः सर्वजीवाः
 प्रज्ञप्तास्तद्यथा एकेन्द्रिया द्वीन्द्रिया त्रीन्द्रिया श्रतुरिन्द्रिया नैरयिकाः तिर्यग्योनिका मनुष्या देवाः सिद्धाश्च ।
 अथवा नवविधाः प्रथमसमय नैरयिका अप्रथमसमय-नैरयिका एवं तिर्यग् मनुष्य देवाः सिद्धाश्च ।
 इत्येते नवविधाः । दशविधाः सर्वजीवाः पृथ्वीकायिका अप्कायिकाः तेजस्कायिकाः वायुकायिका वनस्पति-
 कायिका द्वित्रिचतुरिन्द्रियपञ्चन्द्रिया अनिन्द्रियाः । अथवा दशविधाः सर्वजीवाः प्रथमसमय नैरयिका
 अप्रथमसमय नैरयिकाः प्र० ति० अप्र० ति० प्र० म० अप्र० म० प्र० देवा अप्र० देवाः, प्रथम-
 समयसिद्धा अप्रथमसमयसिद्धाश्च । इत्येते दशविधाः सर्वजीवाः इत्येष सर्वजीवाभिगमः ।

नैरयिकाः १ असुरादयः १० पृथिव्यादय द्वीन्द्रियायः ४

(१) अहवा नवविहा-पढमसमयनेरइया अपढमसमयनेरइया एवं तिरिय मणुय देवा सिद्धा य । से तं नवविहा दसविहा सव्वजीवा-पुढविकाइया आउकाइया तेउ० बाउ० वणस्सइकाइया बीयतियचउरिदिय पंचिदिया अणिदिया (१) । अहवा दसविहा सव्वजीवां--पढमसमयनेरइया अपढमसमयनेरइया पढ० ति० अपढ० ति० पढ० मणु० अपढ० मणु० पढ० देवा, पढ० सिद्धा, अपढ० सिद्धा । से तं दसविहा सव्वजीवा । से तं सव्वजीवाभिगमे । अथवा सर्वजीवानां चतुर्विंशतिभेदाः--“ नैरइया असुराइ पुढवीइ विइदिआइओ चेव । नरवितर जोइसिया वेमाणिय दंडओ एवं ॥ १ ॥ एते चतुर्विंशतिभेदा जीवाः । यद्वा द्वात्रिंशद्भेदा अपि-विगल्लिदिय जीवाणं पज्जत्तापज्ज हुंति छम्भेया । पंचिदियाण चउरो, बावीसभिगिदिण संपि । (याणांपि) ॥ १ ॥ पुढवि दग अगणि बाउ, बायरसुमुइपज्जत्तापज्जत्ता । चउरो वि० चउरभेया, वणस्सइ पुण होइ छम्भेया ॥ २ ॥ पंचिदियाणं चउरो बावी साहारणपुव्वओ य छम्भेओ । पत्तेर्यं पज्जत्ते बत्तीसं जीवभेयाइं ॥ ३ ॥

नरा १ व्यन्तर १ ज्योतिष्ठा १ वैमानिकाः १ ॥ १ ॥

विकलेन्द्रियजीवानां पर्याप्तापर्याप्ता भवन्ति षड्भेदाः ।

पञ्चेन्द्रियाणां चत्वारो द्वाविंशतिरैकेन्द्रियाणामपि ॥ १ ॥

पृथ्व्युदकामिवायुवाद्दरसक्ष्मपर्याप्तापर्याप्ताः ।

चत्वारोऽपि चतुर्भेदाः वनस्पतिः पुनःभवति षड्भेदः ॥ २ ॥

पञ्चेन्द्रियाणां चत्वारः द्वाविंशतिः साधारणपूर्वकः षड्भेदः ।

(विकलः) प्रत्येकं पर्याप्तं द्वात्रिंशत् जीवभेदाः ॥ ३ ॥

व्याख्या -- द्वित्रि वतुसिन्द्रियाणां पर्याप्तापर्याप्त भेदात् षट् । पञ्चेन्द्रियाणां सद्दशत्रि पर्याप्तापर्याप्त भेदात् षट् । बाद्दर पृथ्व्यपतेजो वायुप्रत्येक वनस्पतीनां पर्याप्तापर्याप्त भेदात् दश । सक्ष्मपृथ्व्यपतेजो वायुवनस्पतीनां पर्याप्तापर्याप्त भेदात् दश । साधारण वनस्पसिगपि द्विधा पर्याप्तापर्याप्त भेदात् । मिलितः षड्भेदो द्वात्रिंशद्भेदाः । तथा अण्डजादयोऽप्यष्टौ भेदाः उक्ताः सन्ति । ते प्रतीया एव । चेतनादयः षट्भेदास्तेऽपि विदिताः गौरवभयाच्चात्र लिख्यन्ते । इह सामान्यतया पृथ्व्यासीनां नामान्युक्तानीति गायार्थः ॥ ३ ॥

Classification of Living Beings.

All the living beings in the Universe, can be classified into two main divisions. One division contains Muktātmās (मुक्तात्मा) or those perfect Liberated souls who having completely destroyed the the bondage of all the eight Karmas with which they were bound during their worldly existences, become possessed of eight sublime qualities of the Pure Soul and and who being possessed of a perfect knowledge of the Universe and Beyond (Loka लोक A-loka अलोक), are Eternal—are also known as Siddhātmas सिद्धात्मा or Siddha Paramātmās सिद्धपरमात्मा.

The other division consists of Samsāri Jivas संसारीजीव Mundane or Worldly Beings.

The Samsāri Jivātmas संसारीजीवात्मा or Mundana Living Beings are of two kinds viz (1) Sthāvara स्थावर Immobile Souls e-g-Hills, mountains, trees etc. and (2) Trasa त्रस Mobile Souls e-g, all living beings, according to the bodies they inhabit.

Sthāvara bodies cannot under any circumstance, move from one place to another, while Trasa living beings are able to move for or against the influence of happy or unhappy circumstances.

Sthāvara स्थावर Jivas are devoid of locomotion and they have only one organ of sense viz sparsana स्पर्शन Sense of Touch or Tactile perception.

* The sublime qualities of the Pure Soul are (1) Kēvala Jñāna केवलज्ञान Perfect Knowledge (2) Kevala Darśana केवलदर्शन Perfect Conation (3) Ananta Vīrya अनन्तवीर्य Infinite Power (4) Samyaktva सम्यक्त्व Perfect Right Belief (5) Avyābadhātā Undisturbability (6) Sūkṣmatva सूक्ष्मत्व Extreme fineness beyond sense-perception (7) Avagāhanatva अवगाहनत्व Interpenetrability or infinite capacity of giving place; and (8) A-guru-laghatva अगुरुलघुत्व The quality of becoming neither light or small.

The five varieties of Sthāvara Jivas are (1) Pūdhavi पुढवि (पृथ्वी) Prithvi-Earth (2) Jala जल (अप) Ap-Water. (3) Jalāṇa जलण (अग्नि) Agni-तेजस् Tejas Fire (4) Vāu. वाऊ (वायु) Vāyu-Air and (5) Vaṇṣasāi वणस्सई (वनस्पति) Vanaspati-Vegetation. Vegetable kingdom

The author has thus divided all living beings into two main types in this work but according to other authors, they are divided into two to ten, fourteen, twenty or thirty-two types by computing them in many different ways.

All Saṃsāri Jivas of two kinds viz Sthāvara and Trasa. Sthāvara bodies are of three kinds viz (1) Prithvi Kāyika (earth-bodied) (2) Ap Kāyika (water bodied) and (3) Vanaspati Kāyika (vegetable-bodied). Trasa bodies are of three kinds (1) Tējaskāyika (Fire-bodied) (2) Vāyukāyika (Air-bodied) and Audārikā (possessing physical bodies. All worldly living beings are of three kinds They are (1) Puruṣāḥ पुरुषाः Males (2) Striyāḥ स्त्रियः Females and (3) Napuṃsakāḥ नपुंसकाः Hermaphrodites, Eunuchs. All worldly living beings are of four kinds. They are (1) Nairayikāḥ नैरयिकाः Hellish beings (2) Tiryancas तिर्यञ्चः Brutes, Lower animals (3) Manuṣyāḥ मनुष्याः Humam Beings. and (4) Dēvāḥ (देवाः) Gods; celestial beings. All worldly living beings are of five kinds They are (1) Ekēndriyāḥ एकेंद्रियाः Possessing one sense organ-namely Sense of Touch only. (2) Dvīndriyāḥ द्वीन्द्रियाः Possessing two sense organs namely sense of Touch and sense of Taste only. (3) Trīndriyāḥ त्रीन्द्रियाः Possessing thrde sense organs namely sense of Touch, Sense of Taste, and Sense of Smell only (4) Caturīndriyāḥ चतुरिन्द्रियाः Possessing four sense-orgaus namely Sense of Touch, Sense of Taste, Sense of Smell and Sense of Sight only, and (5) Pañcēndriyāḥ पञ्चेन्द्रियाः Possessing five sense-organs namely Sense of Touch, Sense of Taste, Sense of Smell, Sense of Sight and Sense, of Hearing. All worldly living beings are of six kinds, They are (1) Prithvi Kāyikāḥ पृथ्वीकायिकाः Earth-bodied (2) Ap-Kāyikāḥ अप्कायिकाः Water-bodied (3) Tejas-

Kāyikāh तेजस्कायिकाः Fire-bodied (4) Vāyu Kāyikāh वायुकायिकाः Air-bodied (5) Vanaspati Kāyikāh वनस्पतिकायिकाः Vegetable-bodied and (6) Trasāḥ त्रसाः Mobile Souls. All worldly living beings are of following seven kinds viz (1) Nairayikāh (नैरयिकाः) Hellish beings. (2) Tiryancaḥ (तिर्यञ्चः) Male Living beings of the lower animal kingdom (3) Tiryancaḥ Female-living brutes. (4) Manuṣyāḥ मनुष्याः Male Human living beings (5) Mānuṣyāḥ Female Human living beings (6) Dévāḥ देवाः gods and (7) Dévyāḥ देव्यः goddesses

They are of the following eight kinds viz (1) Prathama Samaya Narakāḥ प्रथम समय नारकाः Hellish beings born at the first moment (2) A-prathama Samaya Narakāḥ अप्रथम समयनारकाः Hellish beings born at a moment other than the first samaya (3) Prathama samaya dévāḥ प्रथमसमयदेवाः Gods born at the first samaya. (4) अप्रथमसमयदेवाः A-prathama samaya dévāḥ Gods born at a moment other than the first samaya (5) Prathama samaya manuṣyāḥ प्रथमसमयमनुष्याः Human beings born at the first samaya. (6) A-prathama samaya manuṣyāḥ अप्रथमसमयमनुष्याः Human beings born at a moment other than the first samaya (7) Prathama samaya tiryancaḥ प्रथमसमयतिर्यञ्चाः Beasts born at the first samaya and (8) A-prathama samaya tiryancaḥ अप्रथम समयतिर्यञ्चाः Beasts born at a moment other than the first samaya.

They are of the following nine kinds viz (1) Prithvi Kāyikāḥ पृथ्वीकायिकाः Earth-bodied (2) Ap-kāyikāḥ अपकायिका Water-bodied (3) Téjas kāyikāḥ तेजस्कायिकाः Fire-bodied (4) Vāyu Kāyikāḥ वायुकायिकाः Air-bodied. (5) Vanaspati Kāyikāḥ वनस्पतिकायिकाः Vegetable-bodied (6) Dvīndriyāḥ द्वीन्द्रियाः Two-sensed. (7) Trīndriyāḥ त्रीन्द्रियाः Three-sensed. (8) Caturīndriyāḥ चतुरिन्द्रियाः Four-sensed and (9) Pañcīndriyāḥ पञ्चेन्द्रियाः Five-sensed.

All worldly living beings are of the following ten kinds: viz (1) Prathama samaya Ekēndriyāḥ प्रथमसमयपकेन्द्रियाः Ekēndriya living beings born at the first samaya (2) A-prathama samaya Ekēndriyāḥ अप्रथमसमयपकेन्द्रियाः Ekēndriya living beings born at moment other than the first samaya (3) Prathama samaya dvi-

Indriyāḥ प्रथमसमयद्वीन्द्रियाः Two-sensed living beings born at the first samaya. (4) A-prathama samaya dvi-indriyāḥ अप्रथमसमयद्वीन्द्रियाः Two-sensed living beings born at a moment other than the first samaya (5) Prathama samaya tri-indriyāḥ प्रथमसमयत्रीन्द्रियाः Three sensed living beings born at the first samaya. A-prathama samaya tri-indriyāḥ अप्रथमसमयत्रीन्द्रियाः Three-sensed living beings born at a moment other than the first samaya. (7) Prathama samaya Caturindriyāḥ प्रथमसमयचतुरिन्द्रियाः Four-sensed living beings born at the first samaya (8) A-prathama Samaya Caturindriyāḥ अप्रथमसमयचतुरिन्द्रियाः Four-sensed living beings born at a moment other than the first samaya (9) Prathama Samaya Pancéndriyāḥ प्रथमसमयपञ्चेन्द्रियाः Five-sensed living beings born at the first samaya and (10) A-prathama Samaya Pancéndriyāḥ अप्रथमसमयपञ्चेन्द्रियाः Five-sensed living beings born at a moment other than the first samaya

Computation of Jivas according to Jivā-bhigama Sūtra.

The author of Jivabhigama Sūtra (जीवाभिगमसूत्र) Computes the divisions of living beings in the following manner:—

All worldly living beings of Two Types are computed as (1) Siddhāḥ सिद्धाः Liberated Souls or (2) Asiddhāḥ असिद्धाः Un-liberated Souls (2) Indriyāḥ Having Sense-organs or Anindriyāḥ अनिन्द्रियाः Devoid of Sense-organs (3) Sakāyāḥ सकायाः Having activities of own body or अकायाः Wanting in bodily activities. (4) Sa-yogināḥ सयोगिनः Having functional activities of mind, speech and body or A-yogināḥ अयोगिनः Devoid of such functional activities. (5) Vēdakāḥ वेदकाः Possessing sexual inclinations or A-vedakāḥ अवेदकाः Destitute of sexual inclinations (6) Kaṣāyinaḥ कषायिणः Having passions or A-kaṣāyinaḥ अकषायिणः Devoid of passions (7) Sa-lésyāḥ सलेस्याः Possessing thought-tints or A-lésyā अलेस्याः Wanting in thought-tints. (8) Jñāninaḥ ज्ञानिनः Persons having higher knowledge or A-jñāninaḥ अज्ञानिनः Ignorant Persons. (9) Āhārakāḥ आहारकाः Possessing Āhāraka bodies or Anāhārakāḥ अनाहारका-Persons who remain without taking food-e-g-gods; Liberated Souls. (10) Bhāṣakāḥ भाषकाः Possessing speech sense or

A-bhāṣakāḥ अभाषकाः Devoid of power of speech. (11) Sarīriṇaḥ शरीरिणः Incarnate Souls or A-sarīriṇaḥ अशरीरिणः Disembodied Souls; Siddhas. (12) Carimāḥ चरिमाः Souls who have* their body for the last time; persons who are going to attain Salvation without being re-born or अचरिमाः Persons plunged into the world; far from Final Liberation. (13) Sākārapayuktāḥ साकारोपयुक्ताः Having the use of knowledge or Anākārapayuktāḥ अनाकारोपयुक्ताः Possessed of general and undifferentiated view.

All Living Beings of *Three Types* are computed as (1) Samyag-driṣṭayaḥ सम्यग्दृष्टयः Souls having Right Belief; or Mithyā-driṣṭayaḥ मिथ्यादृष्टयाः Souls having False Belief; or Samyagmithyā-driṣṭikāḥ सम्यग्मिथ्यादृष्टयः Persons having mixed i.e. right and wrong belief. (2) Paritāḥ परीताः Those whose duration can be counted; or A-paritāḥ अपरीताः Souls eternally wandering in the worldly existence or No-paritā noaparitāḥ नोपरीतानोपरीताः Siddha Bhagavān. (3) Paryāptāḥ पर्याप्ताः The Souls which have fully developed the food etc. characteristics in the womb; or A-paryāptakāḥ अपर्याप्तकाः Undeveloped; souls whose six paryāptis have not been completed; or No-paryāptā No-aparyāptāḥ नोपर्याप्ता नोऽपर्याप्ता Neither sufficient nor insufficient. Liberated Souls (4) Sūkṣmā सूक्ष्मा One-sensed beings inhabiting the whole Universe which cannot be seen by any one except a Kēvali and which cannot be destroyed; or Bādarāḥ बादराः One-sensed gross beings which are visible in a bodily form e.g. earth, water etc. : or No-sūkṣma No-bādarāḥ नोसूक्ष्म नोबादराः Siddha Bhagavāns who are neither minute nor gross. (5) Sañjīnaḥ संज्ञिनः Five-sensed rational beings; or A-sañjīnaḥ असंज्ञिनः Souls having five sense but without mind consciousness; or no-sañjīni no-asañjīnaḥ नोसंज्ञिनोऽसंज्ञिनः Siddha Bhagavāns who are free from being rational or irrational. (6) Bhava siddhikāḥ भवसिद्धिकाः Souls which are fit for Salvation or A-bhava siddhikāḥ अभवसिद्धिकाः Souls not fitted to get Absolution or नोभवसिद्धिनोऽभवसिद्धियाः No-bhavasiddhia No-abhavasiddhiyāḥ Souls which are neither *emancipated or bound;

a Siddha Bhāgavān. (7) Trasāḥ त्रसाः Mobile living beings who would run away on being frightened; or Sthāvarāḥ स्थावरः One sensed beings like hills, mountains trees, etc. which do not move under any circumstance or No-trasa no sthāvarāḥ नोत्रसनोस्थावरः Siddha Bhāgavāns who are neither mobile nor immobile

The living beings of Four Types are computed as (1) Manoyogināḥ मनोयोगिनः Those who have the activity of the Soul to think of an object through an assisting cause in the form of an aggregate of mind substance; or Vāgyogināḥ वाग्योगिनः Two sensed to five-sensed beings having the activity of speech; or Kāya-yogināḥ काययोगिनः Those who are engaged in the activity of the body; or A-yogināḥ अयोगिनः Kēvalins in the fourteenth Guṇasthāna who are free from all activities of mind, speech, and body. (2) Stri-védakāḥ स्त्रीवेदकाः Persons Females (males or eunuchs) with a desire of sexual intercourse with a male-or Puruṣa-védakāḥ पुरुषवेदकाः Persons (males, females or eunuchs with a desire of sexual intercourse with a male or Napumsaka védakāḥ नपुसकवेदका Hermaphrodites with a desire for both or A-yédakāḥ अवेदकाः Souls between the tenth and the fourteenth Guṇasthāna who are perfectly free from carnal desires. (3) Cakṣur-darśanīnāḥ चक्षुर्दर्शनिनः Possessed of the sense of visual perception; or A-cakṣu-r-darśanīnāḥ अचक्षुर्दर्शनिनः Possessed of knowledge derived from senses none other except the sense of Vision; or Avadhī-darśanīnāḥ अवधिदर्शनिनः Persons with direct perception of masser limited to subject-matter, place, time etc. with the help of senses; or, Kēvala darsanīnāḥ केवलदर्शनिनः Persons who are blessed with Perfect Vision (4) Saṃyatāḥ संयताः Ascetics who are observing self-restraint; or A-saṃyatāḥ असंयताः—Not free from sinful practices; or Saṃyatā-asāṃyatāḥ संयतासंयताः Laymen votaries who are at the fifth spiritual stage; or no-saṃyatā no-asāṃyatāḥ नोसंयतानोअसंयताः Siddha Bhāgavāns who are neither self-restrained nor otherwise.

Living Beings of *Five Types* are computed as (1) Nairayikāḥ नैरयिकाः Hellish beings; or Tiryag-yonikāḥ तिर्यग्योनिकाः Sub-human creatures such as beasts, birds etc. or Manusyaḥ मनुष्याः Human Beings; or Dévaḥ देवाः Gods; celestial beings; or Siddhāḥ सिद्धाः Siddha Bhagavāns. (2) Krodha-kaṣāyīṇaḥ क्रोधकषायिणः Persons possessed of anger; or Māna-kaṣāyīṇaḥ मानकषायिणः Persons having passion in the form of pride; or Māyā-kaṣāyīṇaḥ मायाकषायिणः Persons having deceit; or Lobha-kaṣāyīṇaḥ लोभकषायिणः Persons having passion in the form of greed; or A-kaṣāyīṇaḥ अकषायिणः Souls perfectly free from passions such as anger, pride etc. Living Beings of *Six Types* are computed as. (1) Ekéndriyāḥ एकेन्द्रियाः One-sensed living beings; or Dvi-indriyāḥ द्वीन्द्रियाः Two-sensed beings; or Tri-indriyāḥ त्रीन्द्रियाः Three-sensed beings; or Caturindriyāḥ चतुन्द्रियाः Four-sensed beings; or Pancéndriyāḥ पञ्चेन्द्रियाः Five-sensed living beings; or Anindriyāḥ अनिन्द्रियाः Kévalins and Siddha Bhagavāns who are free from sense-organs and other organs with their functional processes. (2) Audārika śārīriṇaḥ औदारिकशरीरिणः Living beings possessing external physical body having flesh, blood, bones etc; or Vaikriya-śārīriṇaḥ वैक्रियशरीरिणः Those with a fluid body generally to be met with among hellish beings, and seldom in human or sub-human beings, but at will amongst gods; or, Āhārakaśārīriṇaḥ आहारकशरीरिणः Ascetics who have the power of evolving the material molecules which go to build up the Āhāraka body; or Taijasśārīriṇaḥ तेजस्शरीरिणः Persons with a lustrous body; or Kārmaṇa śārīriṇaḥ कर्मणशरीरिणः Souls possessed of Kārmaṇaśārīriṇaḥ—a body made up of the combination of eight kinds of Karma. Every earthly soul has the Kārmaṇa as well as the Tejasśārīriṇa, and these two accompany it even in the next birth; or A-śārīriṇaḥ अशरीरिणः Disembodied souls-Siddha Bhagavāns.

Living Beings of *Seven Types* are computed as. (1) Prithvī-kāyikāḥ पृथ्वीकायिकाः Earth-bodied; or Ap-kāyikāḥ अपकायिकाः Water-bodied; or Téjaskāyikāḥ तेजस्कयिकाः Fire-bodied; or Vāyu kāyikāḥ वायुकायिकाः Air-bodied; or Vanaspatikāyikāḥ वनस्पतिकायिकाः Vegetable-bodied; or Trasakāyikāḥ त्रसकायिकाः Mobile or Moving

living beings; or A kāyikāḥ अकायिकाः Emancipated Souls or Siddha Bhagavāns who are without a body.

Living Beings of Eight Types are computed as. (1) Nairayikāḥ नैरयिकाः Hellish beings; or Tiryagyonikāḥ तिर्यग्योनिकाः Sub-human creatures such as beasts, birds etc; or Tiryag yonistriyāḥ तिर्यग्योनिस्त्रियाः Females of beasts, birds etc; or Manuṣyāḥ मनुष्याः Human beings; or Mānuṣyāḥ मानुष्यः Females of human beings; or Dēvāḥ देवाः Gods celestial beings; or Dēvyāḥ देव्यः Goddesses; and Siddhā सिद्धाः Siddha Bhagavāns. (2) Ābhinibodhika-jñānināḥ अभिनिबोधिका ज्ञानिनः Persons having knowledge derived through the medium of 5 senses and mind or Śruta-jñānināḥ श्रुतज्ञानिनः Persons having scriptural knowledge; or Avadhijñānināḥ अवधिज्ञानिनः Persons having direct knowledge of matter within a limit, without the help of the senses and the mind; or Manaḥ-paryāya jñānināḥ मनपर्यायज्ञानिनः Persons having a direct knowledge of another's thoughts about matter; having mental knowledge; or Kēvala Jñānināḥ केवलज्ञानिनः Persons having Perfect Knowledge; Mati-a-jñāni मत्यज्ञानिनः Having intellectual ignorance; Śruta-a-Jñānināḥ श्रुतज्ञानिनः Persons with ignorance about Scriptures; or Vibhaṅga jñānināḥ विभङ्गज्ञानिनः Persons having wrong visual knowledge.

Living Beings of Nine Types are computed as. (1) Ekēndriyāḥ एकेन्द्रियाः One-sensed Beings; or, Dvi-indriyāḥ द्वीन्द्रियाः Two-sensed Souls; or, Tri-indriyāḥ त्रीन्द्रियाः Three-sensed Souls; or, Catur-indriyās चतुरिन्द्रियाः Four-sensed Souls; or, Nairayikāḥ नैरयिकाः Hellish Beings; or, Tiryag yonikāḥ तिर्यग्योनिकाः Sub-human beings such as beasts, birds etc; or Manuṣyāḥ मनुष्याः Human Beings; or, Dēvāḥ देवाः Gods; celestial beings; or Siddhāḥ सिद्धाः Siddha Bhagavāns (2) Prathama Samaya Nairayikāḥ प्रथमसमयनैरयिकाः Hellish beings born at the first samaya; or A-prathama samaya nairayikāḥ अप्रथमसमयनैरयिकाः Hellish beings born at a moment other than the first samaya; or Prathama Samaya Tiryancaḥ प्रथमसमयतिर्यञ्चः Sub human beings such as beasts, birds etc. born at the first samaya; or A-prathama Samaya Tiryancaḥ अप्रथमसमयतिर्यञ्चः Sub-human beings such as beasts, birds etc. born

at a moment other than the first samaya; or, Prathama Samaya Manuṣyāḥ प्रथमसमयमनुष्याः Human Beings born at the first samaya; or A-prathama samaya manuṣyāḥ अप्रथमसमयमनुष्याः Human Beings born at a moment other than the first samaya; or Prathama Samaya-dévāḥ प्रथमसमयदेवाः Gods born at the first samaya; A-prathama Samaya dévāḥ अप्रथमसमयदेवाः Gods born at a moment other than the first samaya; or, Prathama Samaya Siddhāḥ प्रथमसमयसिद्धाः Siddha Bhagavāns liberated at the first moment or अप्रथमसमयसिद्धाः Siddha Bhagavāns liberated at a moment other than the first samaya.

Living Beings of Ten Types are computed as (1) Prithvi Kāyikāḥ पृथ्वीकायिकाः Earth-bodied; or Ap Kāyikāḥ अपकायिकाः Water bodied; or Tejās Kāyikāḥ तेजसकायिकाः Fire bodied; or Vāyu Kāyikāḥ वायुकायिकाः Air-bodied; or Vanaspati Kāyikāḥ वनस्पतिकायिकाः Vegetable-bodied; or Dvi-indriyāḥ द्वीन्द्रियाः Two-sensed; or Tri-indriyāḥ त्रिन्द्रियाः Three-sensed; or Catur-indriyāḥ चतुरिन्द्रियाः Four sensed; or Pancéndriyāḥ पञ्चेन्द्रियाः Five-sensed; or Anindriyāḥ अनिन्द्रियाः Bhagavāns who are devoid of sense-organs. (2) Prathama Samaya Nairayikāḥ प्रथमसमयनैरयिकाः Hellish beings born at the first samaya; or A prathama samaya Nairayikāḥ अप्रथमसमयनैरयिकाः Hellish beings born at a moment other than the first samaya; or Prathama Samaya Tiryancaḥ प्रथमसमयतिर्यञ्चः Sub-human beings born at the first moment; or, A-prathama Samaya Tiryancaḥ अप्रथमसमयतिर्यञ्चः Sub-human beings born at a moment other than the first samaya; or Prathama Samaya Manuṣyāḥ प्रथमसमयमनुष्याः Human Beings born at the first samaya; or A-prathama Samaya Manuṣyāḥ अप्रथमसमयमनुष्याः Human Beings born at a moment other than the first samaya; or, Prathama Samaya Dévāḥ प्रथमसमयदेवाः Gods born at the first samaya; or, A-prathama Samaya Dévāḥ अप्रथमसमयदेवाः Gods born at a moment other than the first samaya or Prathama Samaya Siddhāḥ प्रथमसमयसिद्धाः Siddha Bhagavāns liberated at the first samaya; or A-pratham samaya Siddhāḥ अप्रथमसमयसिद्धाः Siddha Bhagavāns liberated at a moment other than the first samaya.

All Worldly Living Beings are classified into Twenty-four

Types on the basis of their Daṇḍaka (sinful activity of the mind, speech, and body which blackens the soul).

The daṇḍaka for Nairayikāḥ नैरयिकाः Hellish Beings is one; the daṇḍaka for Asura Kumāra and other gods is ten; that for Prithvī (earth) etc. is five; that for two-three-and four-sensed beings is four; that for human beings is one; that for Vyantara gods is one; that for Jyotiṣk gods is one; and the daṇḍaka for Vaimānika gods is one—making a total of 24 daṇḍakas.

Classification of Jivas on the Basis of Daṇḍakas

| | Daṇḍaka |
|------------------------------|---------|
| Hellish Beings | 1 |
| Asura Kumāra & other gods | 10 |
| Prithvi Kāyika etc. | 5 |
| Two-three-four sensed beings | 4 |
| Human Beings | 1 |
| Vyantara-gods | 1 |
| Jyotiṣk-gods | 1 |
| Vaimānika-gods | 1 |
| | — |
| | 24 |

Classification into Thirty-two Types.

(1) *Six Types*—viz. Paryāpta (developed) and A-paryāpta (undeveloped) of two-sensed, three-sensed, and four-sensed living beings. *Four-Types of Pancēnārīya* living beings, Bādara Téjas Kāyika Aparyāpta बादर तेजस् कायिक अपर्याप्त Gross Undeveloped Fire bodied souls (9) Bādara Vāyukāyika A-paryāptah बादर वायु कायिक अपर्याप्त: Gross Undeveloped Air-bodied souls (10) Bādara Pratyēka Vanaspati Kāyika A-paryāpta बादर प्रत्येक वनस्पति कायिक अपर्याप्त Gross Undeveloped Vegetable-bodied souls with one soul for each individual body. Also *Ten Types* as (1) Sūkṣma Prithvī Kāyika Paryāpta सूक्ष्म पृथ्वी कायिक पर्याप्त Minute Fully Developed Earth-bodied Souls (2) Sūkṣma Ap Kāyika Paryāpta सूक्ष्म जल कायिक पर्याप्त Minute Fully Developed Water-bodied Germs. (3) Sūkṣma Téjas Kāyika Paryāpta सूक्ष्म तेजस् कायिक पर्याप्त Minute Fully Developed Fire-

bodied germs. (4) Sūkṣma Vāyu Kāyika Paryāpta सूक्ष्मवायुकायिकपर्याप्त Minute Fully Developed Air-bodied Germs. (5) Sūkṣma Pratyéka Vanaspati Kāyika Paryāpta सूक्ष्मप्रत्येकवनस्पतिकायिकपर्याप्त Minute Fully Developed Vegetable-bodied Souls with a soul for each individual body. (6) Sūkṣma Pṛithvi Kāyika A paryāpta सूक्ष्मपृथ्वीकायिकअपर्याप्त Minute Un-developed Earth-bodied Souls 7. Sūkṣma Ap Kāyika Aparyāpta सूक्ष्मअपकायिकअपर्याप्त Minute Undeveloped Water-bodied Souls. (8) Sūkṣma Téjas Kāyika Aparyāpta सूक्ष्मतेजसकायिकअपर्याप्त Minute Undeveloped Fire bodied Souls (9) Sūkṣma Vāyu Kāyika A-paryāpta सूक्ष्मवायुकायिकअपर्याप्त Minute Undeveloped Air-bodied Souls (10) Sūkṣma Pratyéka Vanaspati Kāyika A-paryāpta सूक्ष्मप्रत्येकवनस्पतिकायिकअपर्याप्त Minute Undeveloped Vegetable-bodied.

Pañcendriya living beings are classified into four types viz., (1) Saññi Pancendriya संज्ञिपञ्चेन्द्रिय. Five-sensed rational beings (2) A-saññi Pancendriya असंज्ञिपञ्चेन्द्रिय five sensed beings devoid of consciousness of mind. (3) Paryāpta Pancendriya पर्याप्तपञ्चेन्द्रिय Fully developed Five sensed beings and (4) A-Paryāpta Pancendriya अपर्याप्तपञ्चेन्द्रिय Pancendriya (five-sensed) beings with undeveloped sense-organs and limbs, and undeveloped functional activities; Ekendriya living beings are classified into *Twenty-two* Types viz *Ten Types* as (1) Bādara बादर Gross Pṛithvi Kāyika Paryāpta बादरपृथ्वीकायिकपर्याप्त Gross Fully Developed Earth-bodied souls (2) Bādara Ap Kāyika Paryāpta बादरअपकायिकपर्याप्त Gross Developed Watera-bodied souls (3) Bādar Téjas Kāyika Paryāpta बादरतेजसकायिकपर्याप्त Gross Fully Developed Fire-bodied souls (4) Bādar Bādara Vāyu Kāyika Paryāpt बादरवायुकायिकपर्याप्त Gross Fully Developed Air bodied souls (5) Bādara Paryāpta Vanaspati Kāyika Paryāpta बादरप्रत्येकवनस्पतिकायिकपर्याप्त Gross Fully Developed Vegetable-bodied souls with one soul for each individual body (6) Bādar Pṛithvi Kāyika A paryāpta बादरपृथ्वीकायिकअपर्याप्त Gross Undeveloped Earth-bodied souls, (7) Bādara Ap-Kāyika A paryāpta बादरअपकायिकअपर्याप्त Gross undeveloped Water-bodied Souls (8) Bādar Téjas Souls with one soul for each individual body.

Two Types Sūkṣma Sādhāraṇa Vanaspti Kāyika Souls सूक्ष्मसाधारणवनस्पतिकायिकाजीवाः Minute Vegetable-bodied souls with infinite souls for one body, are sub-divided into two types viz. (1) Sūkṣma Sādhāraṇa Vanaspati Kāyika Paryāpti सूक्ष्मसाधारणवनस्पतिकायिकपर्याप्त minute Fully Developed Vegetable-bodied souls with infinite souls in one body; and (2) Sūkṣma Sādhāraṇa Vanaspati Kāyika A-paryāpta सूक्ष्मसाधारणवनस्पतिकायिकाअपर्याप्त Minute Undeveloped Vegetable-bodied Souls with infinite souls in one body.

Thus the Thirty-two Types are as under :

Two-sensed, three-sensed, and four sensed Souls are of Six Types. Five-sensed Souls are of Fours Types and One-sensed Souls are of Twenty-two Types making a Total of Thirty two Types.

Besides these Types, there are other Eight Types viz Aṅḍajāḥ अण्डजाः Those produced in eggs. (2) Potajāḥ पोटजाः Those animals who are born covered in skin e g an elephant etc (3) Jarāyujāḥ जरायुजाः Animals born from the womb with an umbilical cord e-g. human beings, buffaloes, cows etc. (4) Rasajāḥ रसजाः Small animals produced from perverted body-secretions e.-g. worms, (5) Saṃsvédajāḥ संस्वेदजाः Those produced from perspiration e-g. lice, bugs etc. (6) Sammurchimāḥ संमूर्च्छिमाः Those produced without the union of the male with the female. e g Ants, flies, frogs etc (7) Udabhijja उदाभिज्ज Those that come out from the ground after making a hole in it e. g butterflies, grass-hopes etc. and (8) Aupapātikāḥ औपपातिकाः Those born from a place which is not a birth locality e. g. gods and hellish beings, from a divine bed and from a pillar in hell.

On account of their having Caitanya चैतन्य Life, Vitality, all living beings are of one type. They are of two types viz (1) Sthāvara स्थावर Immobile, and (2) Trasa चल Moving. They are of three types viz Possessing (1) Strī Vēda स्त्रीवेद Feminine Inclination (2) Puruṣa Vēda पुरुषवेद and (3) Napuṣaka नपुंसकवेद Inclination towards both. They are of four types viz (1) Déva देवा Gods

(2) Manusyā मनुष्या Human Beings (3) Tiryancas तिर्यञ्चा Sub-human Creatures; Brutes and (4) Nairikāḥ नैरयिकाः Hellish Beings. They are of five types viz. Ekéndriyāḥ एकेन्द्रियाः One-sensed Living Beings (2) Dvi-indriyāḥ द्वीन्द्रियाः Two-sensed (3) Tri-indriyāḥ त्रीन्द्रियाः Three-sensed 4) Caturindriyāḥ चतुरिन्द्रियाः Four-sensed and (5) Pancéndriyāḥ पञ्चेन्द्रियाः Five-sensed. They are of six types viz (1) Prithvikāyikāḥ पृथ्वीकायिकाः Earth-bodied (2) Apkāyikāḥ अपकायिकाः Water-bodied (3) Téjas kāyikāḥ तेजसकायिकाः Fire-bodied 4) Vāyu kāyikāḥ वायुकारिकाः Air-bodied (5) Vanaspati kāyikāḥ वनस्पतिकायिकाः Vegetable-bodied and (6) Trasakāyikāḥ त्रसकायिकाः Moving Beings,

Prithvi Kyika Jivas.

अथ केषां पृथ्वीकायतेति तद्विज्ञानाय सूत्रकृद्वाथाद्वयेन तद्विशेषानह -

फलिह-मणि-रयण-विद्रुम-हिङ्गुल-हरियाल-मणसिलर-सिंदा ।

कणगाइ धाऊ-सेढी-वणिय-अरणेट्टय-पळेवा ॥ ३ ॥

अभय-तूरी-ऊसं मट्टिय-पाहाणजाइओऽणेगा ।

सोवीरंजण-लुणाइ पुढवी-भेयाइ इच्चाइ ॥ ४ ॥

Phaliba-Maṇi-Rayana-vidduma hiṅgula-hariyāla-maṇasila-rasindā.
Kaṇagāi dhāū-sēdhi-vaṇṇiya-araṇētṭaya-palevā 3.

Abbhaya-tūri-Ūsam-maṭṭiya pāhāṇa jāio'ṇegā

Soviranjaṇa luṇāi puḍhavi-bhēyāiiccāi 4.

[स्फटिक-मणि-रत्न-विद्रुम-हिङ्गुल-हरिताल-मनःशिला-रसेन्द्राः ।

कनकादयोधातवः खटिका-वर्णिका-अरणेटकः-पळेवकः ॥३॥

अभ्रकं-तूर्यषं-मृत्तिका-पाषाणजातयोऽनेकाः ।

सौवीराञ्जलवणादयः पृथ्वीभेदा इत्यादयः ॥ ४ ॥

Sphatika-maṇi-ratna-vidruma-hiṅgula-haritala-māṇaḥ- s'ilā-rasēn-
drāḥ 3

Kanakādāya dhātvaḥ-khaṭikā-varṇikā-araṇētakaḥ-palēvakaḥ 3.

Abhrakam tūryaṣṣam mṛitikā-pāṣāṇa jālayo'nékāḥ
Sauvirāñjana-lavaṇadayaḥ Prithvribhédā ityādayaḥ 4.]

Trans. 3-4. Phaliha (sphatika) crystal or quartz; maṇi-jewel; rayaṇa (ratna) gem; vidduma (vidruma) Coral; hiṅgula-vermilion; hariyāla (haritāla) yellow orpiment; manasila (manaḥśīsa) realgar; rasinda (rasendra) mercury; kaṇagāi dhāu (Kanakādi dhātavaḥ) gold and other metals; sédhi (khaṭikā) Chalk; vaṇṇiya (vaṇṇīsa) red reth; (soft stones lie) arkaṇṭhaka; paliyaka; abhraka (mica) of five colours; tūri (turyaṣa earth); ūsam (Crude Sodium Carbonate); Maṇṇiya (mṛitikā pāḥāṇa jālo-numerous kinds of earths and stones; sauvirāñjana-sulphuret of antimony; lavana, salt, sea-salt, siindhava etc. such are the kinds of Prithvikāyika Jivas

व्याख्या-“ फलिह ति” स्फटिकनामग्रहणेन अंकतैलिकादयो ग्राह्याः
मणयश्चन्द्रकान्तादयः रत्नानि वज्रकर्केतनादीनि, यद्वा मणयः समुद्रोद्भवाः,
रत्नानि (च खनीसमुद्भवानि, विद्रुमः प्रवालः हिङ्गुलहरिताल मनःशीलादयः

According to Acārāṅga Sūtra-Bādara Frithvī Kāyika Beings are of two kinds viz. (1) Ślakṣṇa लुष्ण Soft and (2) Khara खर Hard. (1) Ślakṣṇa Prithvī Kāyika Jivas are the soft earths of five colours viz. Red, green, yellow, black and white earths.

(2) Khara Prithvikāyikā Jivas are 1. Earths 2. Pebbles. 3. Sand 4. Stone 5. Slabs 6. Salts 7. Usa-Salt earth 8. Iron 9. Copper 10. Lead 11. Tin 12 Silver 13. Gold 14. Diamonds 15. Yellow orpiment 16. Vermilin 17. Realgar 18. Sulphuret of Antimony 19. Coral 20. Mica 21. Fine Sand

The fourteen kinds of gems are (1) Gomédaka (2) Rucaka (3) Añka (4) Sphatika (5) Lohitākśa 6 Marakata 7. Masāragala 8. Bhujamodaka (9) Indranila (10) Chandra prabhā (11) Vaiḍurya 12 Jalakānta 13. Sūryakānta 14. Maṇikānta. ,

D. C. The term 'sphatika' uncludes all transparent and precious stones like Añkatalaka. Jewels are those like Candra-kānta etc that are produced in ocean and elsewhere.

प्रतीता एव, रसेन्दः पारदः एषा द्वन्दः। तथा कनकद्वयः सप्तधातवः तेचामी-
चामीकरूप्यताम्रत्रपुरवर्परसीसकलोहानि० एषां धातूनां खनीदलानि पृथ्वी-
कायः। सेढि ति खटिका। वर्णिका रक्तमृत्तिका। अरणेट्टको देशप्रसिद्धः।
पछेवकः पाषाणविशेषः। अम्रकाणि पञ्चवर्णानि। तूरी बह्नाणां पाशहेतु
मृत्तिका-विशेषः। ओस ति क्षारभूमिर्यत्राङ्करोत्पत्तिर्न जायते। द्वन्द-समासा-
अपुंसकत्वं चैकत्वं चेति। मृत्तिका प्रतीता एव। पाषाणजातयोऽनेक प्रकाराः।
सौवीराञ्जनं श्वेतकृष्णभेदभिन्नमञ्जनं। लवणं प्रतीतं, उपलक्षणात्सिन्धव
समुद्रलवणादि। एवमनेकप्रकारैः पृथ्वीकायभेदा इत्यादय उक्ता अनुक्ता
अपि स्वबुद्ध्या ज्ञेया इति गाथाद्वयार्थः ॥ ३-४ ॥

According to Pannavaṇā Sūtra Bādara Prishvikāyikas are
of two kinds viz. 1. Ślakṣṇa प्रलक्ष्ण Soft and 2. Kḥara खर
Hard.

I . Ślakṣṇa Bādara Prithvi Kāyikās are of seven kinds viz
1. Black 2. Green 3 Red 4 Yellow 5 White 6 Paṇḍu-
mritikas and 7 Panaka-mritikas.

II Kḥara Bādar Prithvi Kāyikas are:-1 Earths 2 Pebbles 3
Sand 4 Small stones 5 Slabs 6 Sea salt 7 Ūsa-Alkaline
earths 8 Iron 9 Copper 10 Tin 11 Lead 12 Silver 13 Gold
14 Diamonds 15 Yellow orpiment 16 Vermillion 17 Realgar
18 mercury 19 Sulphuret of Antimony 20 Coral 21 Mica 22
Micasand 23 Gomédaka 24 Rucaka 25 Añka 26 Sphatika 27
Lohitaḥṣa 28 Marakata-nīlam 29 Masāragalla 30 Bhuja-
mōcaka 31 Indra-nīla 32 Candana 33 Gairika 34 Haṃsagarbha
35 Pulāka 36 Saugandhika 37 Candra-prabhā 38 Vaiḍūrya 39
Ulakānta, and 40 Sūrya-kānta.

gems are those like karakétana etc, that are dug out of the
mines. Coral is formed in sea, and it is of red colour. Vermillion,
orpiment, mercury etc. are welknown. Metals like gold, silver,
copper, tin, lead, and iron, that are dug from the mines, also fall
under the category of Prithvī Kāyika Jivas. Mica includes five

varieties of different colours. Tūrya ūsa is a kind of earth which is used for dyeing clothes etc. Kṣāras are the different kinds of salty earth wherein nothing could be grown. The terms "earth" and "stone" are clear--Antimony Sulphuret is of two varieties viz black collyrium and white collyrium The term 'salt' signifies all sorts of salts, e.g. Sea-salt, Sindhava etc.

Ap-Kāyika Jīvas.

अथ पृथ्वीकायभेदानुक्ता अप्कायभेदान् कथयन्नाह—

भोमंतरिक्खमुदगं ओसाहिमकरणं हरितणुमहिया ।

हुंति घणोदहिमाई, भेयाणेगा य आउस्स ॥ ५ ॥

Bhomantarikkhamudagam, osā hima Kṛaga haritaṇu mahiyā ।
Hunti ghaṇodahimā bhéyā négā ya āussa. 5.

[मौमान्तरीक्षमुदकमवश्यायो हिमं करको हरितनुर्महिका ।

भवन्ति घनोदध्यादयो भेदा अनेके चापकायस्य ॥ ५ ॥

Bhaumāntarīkṣamudakam avasyāyo himam karako haritanur-
-mahikā ।

Bhavanti ghanodadhyādayo bhéda anéké cāpkāyasya 5.]

Trans—Bhōman (bhaumam) sub-soil or under ground waters; antarīkṣamudakam (āntarīkṣam) rain water; osa—dew; himam—ice; karaka—hail; water—drops on green—vegetables; mist etc. are the numerous varieties of Water-bodied Souls

व्याख्या—५—भौमं कूपादिशिराजलं । आन्तरिक्षं मेघजं पयः । “ओस ति” अवश्यायस्नेहजलं । हिमं तुषारं । करको घनोपलः । “हरितणु ति” स्नेहकाष्ठे दभिग्निषु जलविन्दवः । “महिय ति” महिका धूमरी प्राकृत-त्वाद्दीर्घः । “घणोर्दाह ति” पृथ्व्या आधारभूतमसङ्ख्यातजौजनप्रमाणं पयः पिण्डरूपंपृथ्वी-पर्यन्तं तद् घनोदधिः अप्काय, इत्यादयोऽनेकेऽप्काय-भेदाः स्युरिति गाथाऽक्षरार्थः ॥ ५ ॥

D. C.—Sub-soil or ground water means water from wells etc; sky-water is rain water. Dense water spreading all over all over the earth for numerous yajans on which the earth rests is Gaṇodadhi. Other terms are clear.

According to Pannavaṇā Sutra—Apkāyika Jivas are of two kinds viz (1) Sūkṣma Ap Kāyika and (2) Bādara Ap Kāyika. Sūkṣma Ap kāyika are Paryāpta Sūkṣma Ap Kāyika and Aparyāpta Sūkṣma Ap Kāyika.

Bādara Ap Kāyika Jivas are 1. Dew 2. Ice 3. Hail 4. Hartanu—water—drops on green vegetables 5. Pure Water 6. Cold water 7. Hot Water 8. Alkaline Waters 9. Slightly acid Water 10. Acid Waters 11. Salt-water 12. Water with a taste resembling that of wine 13. Milky Water 14. Water having the taste of ghee (clarified butter) 15. Kṣododaka—Water having the taste of sugar cane Juice 16. Rasodaka—Water in Puṣkara Vara Dvīpa.

Appendix.

In a drop of unfiltered water, one can easily see under a microscope as many as 36450 moving living beings. Water belongs to the Ap—Kāyika division of Sthāvara Living Bodies. The minute living animalcules that are found in a drop of un-filtered water, are not Ap—Kāyika living bodies but they are two-sensed traṣa (moving) living beings. By carefully filtering water, these minute two-sensed moving living bodies become greatly reduced and by boiling the water three times consecutively, they disappear, entirely and then, they do not grow and multiply in boiled water, as they do in un-filtered water. Boiled water, thus, becomes a-cita or lite-less that is to say, it becomes perfectly free from these minute two-sensed living bodies. Water boiled three times, one after the other at a time, remains a-cita or free from these minute two-sensed living beings for 5 (five) prahars (fifteen (15) hours) in Summer; for four prahars 12 hours.) in Winter and for three (3) prahars (nine (9) hours) in the Rainy Season. Water thus boiled can be used for drinking purposes by Jain Sādhus for the periods mentioned above for each season without transgressing the-limit of any period of time.

If a small quantity of Quick-Lime is added to that quantity of boiled water, the water remains perfectly free from these

minute animalcules for 24 prahars. (72 hours). Water, thus preserved, can be used by Jaina Sādhus for other purposes. Jainas Sādhu cannot, under any circumstance touch sa-cīta (full of living beings) un-boiled water.

3. Agni Kāyika Jīvas

अथ अप्कायभेदानुक्त्वा अग्निकायभेदानाह—

इंगाल-जाल-मुम्मुर-उक्कासणि-कणग-विज्जुमाईया ।

अगणिजियाणं भेया, नायव्वा निउणबुद्धीए ॥ ६ ॥

Ingāla-Jāla-mummura-ukkā-asani-kaṇaga-vijjumaīyā ।

Agāṇi Jiyāṇam bheyā nāyavvā nāyavvā niuṇa buddhié. 6.

[अङ्गार ज्वाला-मुर्मुर्-उल्काशनयः कणको विद्युदादयः ।

अग्निजीवानां भेदा ज्ञातव्या निपुणबुद्ध्या ॥ ६ ॥

Angāra-jvāla-murmura-ulkā'anayaḥ kaṇako vidyudādayaḥ ।

Agni-jīvanām bheda Jnātavyā nipuṇa-budhyā.]

Trans. 6. Ingāla (angāra)-burning Coal; jāla (jvāla)-flame; mummura (murmura)-sparks of fire mixed with ashes in burning cow-dung fuel; ukkā ulkā Lines of various forms produced in the sky as a result of fire in the sky region; asani (aśani) sparks of fire falling on the ground, from the sky; kaṇaga (kanaka) fire bodies resembling stars, falling from the sky; vijjuma (vidyut) lightning etc. should be recognised by shrewd persons as different forms of Agnikāyika (justrous) Jīvas* 6.

व्याख्या-६-अङ्गारो ज्वालारहितोऽङ्गारः । ज्वालाऽग्निसम्बद्धार्चिविशेषः ।
मुर्मुरा विरलाग्निकणभस्मः लोके कारिषोऽग्निरिति प्रसिद्धः । उल्का गगनाग्नि-
रूपात्कारणं व्योम्नि विविधाकारवति रेखारूपा । “असणि त्ति” आकाशात्प-
तिता भुवि बह्निरूपाः । “कणग त्ति” गगनात्तारकवत्कणरूपः पतन्नग्निर्दृश्यते ।
विद्युत् प्रतीता । थुद्धाग्निर्निरिन्धनो बह्निर्वेशयषणादेरुत्तमः । उपलक्षणात्सूर्य-
कान्त्या (न्ता) देरुत्तमश्च । इत्यादयोऽनुक्ता अप्यग्निकायभेदा निपुणबुद्ध्या
ज्ञातव्या इति गाथाक्षरार्थः ॥ ६ ॥

*In Punnavanā Sūtra, the Tejas-Kāyika Jīvas are of two kinds viz (1) Sūkṣma Téjas Kāyika सूक्ष्मतेजस्कणिक Minute fire-bodies and (2) Bādara Téjas Kāyika बादर तेजस्कणिक Gross fire-bodied.

D. C. "murmura" signifies the sparks found in a heap of ashes in a fire of cow-dung fuel. Ulkā represents a, line of fire seen in the sky as a sign of storms. The fire-particles fallen on the ground from the sky are known as "aśani", and the fire seen as stars falling from the sky is termed as Kanaka. More over, pure fire is produced without the help of fire-wood, in the case of two bamboos being rubbed with force against each other. There are several kinds of fire also, like that produced from the Sūrya Kāntā Jewel etc.

Appendix

Lightning and Ordinary Lamp-light. Is Lightning as well as ordinary lamp-light sa-cita or a-cita !

Jaina Sages have always considered ordinary lamp light and the flash of lightning as forms of Agni-Kāyika (fire bodied)

Sukṣma Tējas Kāyika bodies are Paryāptā and A-paryāptā.

Bādara Tējas Kāyika Bodies are of many kinds viz (1) Aṅgāra-Burning coal without smoke (5) Jvālā-Flame in connection with burning coal or flame of a lamp (3) murmura-sparks of fire mixed with ashes in Cow-dung fire. (4) Arci अर्चि Flame unconnected with any burning substance. (5) Alāta-Aburning straw (6) Śuddhāgni शुद्धाग्नि Fire in a heated iron globe (7) Ulkā उल्का Lines of various forms produced in the sky as a result of fire in the sky (8) Vidyut-lightning (9) Aśani-sparks of fire resembling stars falling from the sky (10) Nirghata (निर्घात) Fire produced by a blow with a vaikriya club or mace (11) Saṅgharṣa संघर्ष Fire produced by forcible rubbing of two bamboos against each other (12) Sūrya-Kānta सूर्यकान्त Fire produced by the gem Sūrya-kānta and others, are varieties of Bādara Tējas Kāyika Jivas. They are Paryāptā and A. paryāptā-Also they are divided into sub-classes on account of their varieties of colours small, taste, and touch With one paryāptā Agni Kāyika body there are always a-samākhyaṭa (innumerable) a-paryāptā Agni-Kāyika bodies.

Jivas* and as such they are sa-cita

Jaina Sādhus and persons while doing the Sāmāyika Kriyā, therefore, do not allow light from these two bodies to touch their bodies.

Also, if we place a lighted candle in a glass-chamber or a three-necked Wiertel Bottle from which air has been removed by an exhaust-pump, the lighted candle will be, at once, extinguished. Because a candle-flame requires a certain quantity of air to keep it burning.

Just as, human beings, and lower animals cannot live without a sufficient quantity of pure air, in the same way, fire and flame, cannot live without air. They can-exist, only if there be a sufficient quantity of air. This is a strong argument to prove that Agni-Kāyika bodies possess life.

Electric Light

With regard to electric light, the question is whether the electric light produced by a current of electricity from power-producing machinery, is sa-cita or a-cita ?

We have electric lights in glass bulbs from which air has been removed by a special process. Glass-bulbs, from which air has been removed are especially necessary for the production of electric light. If air cannot be removed from these glass-bulbs, as it ought to be, there will be no light. This is not a conjectural hypothesis, but it can be readily proved by a simple scientific experiment.

Some persons say, that electric light is artificially made by friction, and that no sa-cita material has been used in its preparation and that it is, therefore, a cita. But this line of argumentation is not conclusive as all varieties of electricity are

*In Aticāra (transgression) Sūtra during daily Prati-Kramaṇa Kriyā the following sentence does occur viz विम-रीवातणी उचजेही हुइ-
Vija-divā taṇi ujjeḥi hui-meaning to say that it is a transgression if the light of Lightning as well as, of a simple lamp falls on the body of persons doing the Kriyā.

NO. 2-CITA. FOR instance, vidyut or lightning; a form of electricity produced in the sky-is sa-cita and therefore, all forms of electricity are not a-cita.

The science of electricity is of recent date and the various developments in the form of Telegraphy Telephone, Electric Trains, Wire-less, Radio etc are the products of the last century.

The Sacred Books of the Jains were composed several centuries before the birth of Christian era and consequently it is but natural that there may not be any mention of any of these discoveries of the present age, in those writings. But it must be said to the credit of the Jaina Sages that numerous centuries before the advent of the present scientific age, they were able to recognize vidyut-lightning as a form of electricity and knowing it to be sa-cita by their omniscient knowledge, they thought it fit to be avoided by Jaina Sādhus, and by persons who were in Sāmāyika Kriyā.

The theory that electric light being made artificially from materials which are not sa-cita, is a-cita, is a wrong hypothesis.

Others argue that electric light is sa-cita because it is hot to touch. They go with the wrong hypothesis that all hot objects are sa-cita. With heat they combine sa-citatā If their hypothesis is correct, it will be practically impossible for Jaina Sādhus to touch boiled water, hot milk, or heated articles of food material. Also, they cannot be allowed the use of hot-water-bag or heated brick for fomentation. They cannot use these articles if they are sa-cita. The theory that hot articles are sa-cita, does not hold good

Jaina Sages are of opinion that electric light is sa-cita.

The reasons for holding this theory are the following:

1. Just as Prithvi Kāyika Jivas are of various types e. g. numerous minerals, varieties of stones and earths, a multitude of salts all of which are of various densities, colours, shapes,

dimensions, weights etc in the same manner, Agni Kāyika and Vāyu-Kāyika Jivas are of various densities, colours, weights, dimensions etc. For instance, the intensity of heat in the fire of (1) grass (2) wood-charcoal (3) cow-dung fuel (4) mineral coal obtained from coal-mines and (5) Electric Light is different. Similarly Bādara Vāyu Kayika Jivas are of various densities.

Jaina authors have mentioned two main types of Vāyu (wind) viz 1 Ghanavāta घनवात Heavy or Thick wind and (2) Tanuvāta तनुवात Light or Thin Rarefied Air according to their densities. The present-day scientists (4) also say that, as we go higher and higher from sea-level, the atmospheric air becomes more and more rarefied than that met with at the surface of the ground; and such is the general experience of aero-plane drivers. The dense atmosphere of ground-level is largely mixed with rarefied air.

2. One kind of air may be beneficial to the support of life in one kind of Agni Kāyika body, while it may destroy life in another. For instance, a gust of wind will instantly put out the flame of an ordinary lamp, while the same gust of wind will put energy into withering ambers of a pile of wood, and re-kindle them into a blazing flame.

3. Agni Kāyika Jivas cannot live without air. They must have air to support their individual life. If the kind of air that they require for the support of their life, be different, and if the quantity be more or less than their requirements, their life will be extinct.

4. Now, the question of electric light is different. Electric light, is extremely pure, clear, and highly escharotic. It cannot bear ordinary atmospheric air. When air is removed from electric glass-bulbs, there always remains a sufficient quantity of rarefied air in the bulbs which keeps the electric light burning. It is the presence of rarefied air that makes electric light bulbs sa-cita,

4. Vāyu Kāyika Jīvas

प्रक्रमाद्रायुकायभेदान् विद्वन्ब्रूह—

उब्भाप्रगउत्कलिया मंडलिमुहसुद्धगुंजवाया य ।

घणतणुवायाईया भेया खलु वाउकायस्स ॥ ७ ॥

Ubbhāmaga-ukkaliyā-maṇḍalimuha-suddha-guñjavāyā ya ।

Ghaṇa-ṭaṇuvāyāyā bhéyā khalu vāukāyassa ॥ 7 ॥

[उद्भ्रामक-उत्कलिकौ मण्डलि मुख-शुद्ध-गुञ्ज-वाताश्च ।

घनवाततनुवातादिका भेदा खलु वायुकायस्य ॥ ७ ॥

Udbhrāmaka utkali' au maṇḍali mukhasuddha-guñja-vatāśca ।

Ghana-vātatanu-vatadikā bhédākhalu vāyu-kāyasya ॥ 7 ॥]

Trans.—7. Ubbhāmaga (udbhrāmaka)—wind blowing up wards; ukkaliyā—(ut' alika)—wind blowing down-wards; maṇḍali—whirl wind; mukha—wind coming from the mouth; suddha—breeze; gunja-vāta—wind blowing with a melodious humming tune; ghana-

According to Pannavaṇā Sutra, Vāyu Kāyika Jīvas are of two kinds viz (1) Sukṣma Vāyu Kāyika (Incorporeal Air-bodied) and (2) Bādara Vāyu-kāyika (Corporeal Air-bodied-Sukṣma Vāyu Kāyika are Paryāpta and A paryāpta. Bādara Vāyu-kāyika bodies are (1) Eastern Wind (2) Western Wind (3) Northern Wind (4) Southern Wind (5) Wind going upwards (6) Wind blowing downwards (7) Wind blowing a cross (8) Wind blowing in four corners (9) Wind blowing irregularly (10) Wind blowing in waves (11) Whirl-wind (12) Wind moving in a circle (13) Wind blowing with humming noise. (14) Wind accompanied by showers of rain (15) Samvartaka wind which makes the branches of trees to bend down (16) Ghanavāta. The dense air resembling layers of hard ghee which supports Rama-prabhā and other parts of the Universe and which also supports Sandharma déva-loka and other heavenly regions (17) Taṇu Vāta—Thin rarefied air.

vāta (Dense Wind;) tanu vāta- (Rarefied Wind) etc. are the different varieties of Vāyu Kāyika Jīvas.

व्याख्या—७—उद्भ्रामकवातः, उक्तलिकावातः, मण्डलिकावातः मुख-
वातः, शुद्धवातः, गुञ्जवातादीनां स्वरूपनाम्नैव बुद्धया ज्ञेयं । अथवाऽयं विशेषः,
तद्यथा-उद्भ्रामकवातोऽपरनामा संवर्त्तकः यो बहिः स्थितमपि तृणादि विवेक्षित-
क्षेत्रान्तः क्षिपति । उक्तलिकावातो यः स्थित्वा स्थित्वा वाति । मण्डलिकावातो
वातोलीरूपः । मुखवातः प्रतीत एव । शुद्धवात उक्तलिकादिविकलो मन्दानिलः ।
गुञ्जवातो यो गुञ्जन् वाति । अथ घनवात तनुवात योः स्वरूपं किञ्चिदुच्यते
रत्नप्रभादिपृथ्वीनां सौधर्मादि देवलोकानां यदाधारभृतौ घनवात तनुवातौ ।
तयोराद्यस्त्यानघृतरूपः, अन्यस्तु तापितघृतवदृढरूपः । तौ द्वानपि असङ्ख्यात
योजनप्रमाणपिण्डौ । इत्यादयो वायुकायभेदा ज्ञेया नामतः विस्तरार्थोऽन्य-
शास्त्रेभ्योऽवसेय इति गाथार्थः ॥ ७ ॥

D. C.—Udbhrāmaka variety is that which blows a straw inside from outside a field. It is also known as samvartaka vāyu. The Utkalika type of wind blows downwards at short intervals of time. Out of the ghana and tanu types, the first one is thick like frozen ghee, while the second one is thin like heated ghee. Both of them are prevalent on the earth and heavens spreading far and wide. 7.

The author, then proceeds to state the different kinds of Vanaspati Kāyika type of Sthāvaras:—

5. Vanaspati Kāyika Jīvas.

प्रस्तावाद्य वनस्पतिकायभेदान् कथयन्नाह—

साहारणपत्तेया, वणसइजीवा दुहा सुए भणिया ।

जेसिमणंताण तणु पगासाहारणा ते उ ॥ ८ ॥

Sāhāraṇa pattéyā vaṇasai jīvā duhā suē bhaniyā ।

Jesimāṇāntāṇa taṇu, egā sahāraṇā té u ॥ 8 ॥

[साधारणप्रत्येका वनस्पतिजीवा द्विधा श्रुते भाणताः ।

येषामनन्तानां तनुरेका साधारणस्ते तु ॥ ८ ॥

Sādhāraṇa pratyéka vanaspati-Jivā dvidhā śruté bhaṇitāḥ ।

Yēśāmanantānām tanurékā Sādhāraṇasté tu ॥8॥]

Trans.-8. In scriptures, two kinds of Vanaspati Kāyika (Vegetable-bodied) jivas are mentioned viz Sādhāraṇa (General) and Pratyéka (Individual). Those which, possess one (Common) form for many (beings) are (included under) the Sādhāraṇa (General) type. ॥8॥

व्याख्या-८-वनस्पतिजीवाः श्रुते आगमे द्विधा भाणिताः-उक्ता इति सम्बन्धः । तत्रैके साधारणः, अन्ये प्रत्येकाः । “ वणसइ ति ” छन्दोमङ्गभयाद् द्वित्वं न । इह पूर्वं तावत्साधारणस्वरूपं व्याख्यानयति “ जेसि ति ” येषां-वनस्पतिकायजीवानामनन्तानामेका तनुः-शरीरं ते साधारणः, अन्ये प्रत्येकाः । तथा चोक्तं श्री पञ्चापनायां-^१ “ समगं वक्तानं समगं तेसिं शरीरनिष्पत्ती । समगमाहारग्रहणं समगं उस्सासनिस्सासा ॥ १ ॥ एगस्स उ जं गहणं बहुणं साहारणाण तं चेव । जं बहुआणं गहणं समासओ तं पि एगस्स ॥ २ ॥ साहारणमाहारो साहारणमाणपाणगहणं च । साहारणजीवाणं साहारणलक्षणं एवं ” ॥ ३ ॥ आसां सुगमार्थत्वात् व्याख्यायते, भावार्थः स्वयमेव भावनीयः । तथा ते साधारणा द्विधा-एके सूक्ष्मसाधारणा एके बादरसाधारणाः, सिद्धान्ते साधारणस्य निगोद इत्यपि संज्ञाऽस्ति । इह तावत्पूर्वं सूक्ष्मनिगोद स्वरूपं दर्शयति, यदुक्तं संग्रहिण्यां-“ गोला^२ य असंखिज्जा असंखनिगोय

१ समकं व्युत्क्रामता समकं तेषां शरीरनिष्पत्तिः ।

समकताहारग्रहणं समकमुच्छ्वासनिःश्वसौ ॥ १ ॥

एकस्य तु यदग्रहणं बहूनां साधारणानां तदेव ।

यद्बहुकानां ग्रहणं समासतस्तदपि एकस्य ॥ २ ॥

साधारण आहारः साधारणमानपानग्रहणं च ।

साधारणजीवानां साधारणलक्षणमेतत् ॥ ३ ॥

२ सूक्ष्मनिगोदो भदन्त ? सूक्ष्मनिगोदावे कालतः कियच्चिरं भवेत् गौतम ! जघन्येन अन्तर्मुहूर्त-मुक्तर्षतः असङ्ख्येयोत्सर्पिण्यवसर्पिण्यः कालतः क्षेत्रतः ।

गोलओ भणिओ । इक्किम्मि निगोए अणंतजोवो मुणेयव्वा ॥ १ ॥ सुगमैव ।
यथागमसम्प्रदाये किञ्चिदुच्यते-इह हि द्विधा जीवाः सांख्यवहारिका असांख्य-
वहारिकाश्च । तत्र येऽनादिसूक्ष्मनिगोदेभ्य उद्भूत्य शेषजीवेषूपस्यन्ते ते
पृथिव्यादि विविधव्यवहारयोगात्सांख्यवहारिकाः । ये पुनरनादि कालादारभ्य
सूक्ष्मनिगोदेष्वेवावतिष्ठन्ते (ते) तथाविधव्यवहारात्ते तत्त्वात्सांख्यवहारिकाः ।
अथ किमसांख्यवहारिकराशेः सांख्यवहारिकराशेः वागच्छन्ति न वा ? तदुच्यते-
उक्तं च विशेषणवत्यां-“सिञ्जति” जत्तिया किर, इह संख्यवहारजोव-
रासीओ । इति अणाइवणस्सइरासीओ तत्तिया तम्मि ॥ १ ॥ प्रकाटार्था ।
तथा च सांख्यवहारिकाः सूक्ष्मनिगोदेभ्य उद्भूत्य शेष जीवेषूपस्यन्ते । तेभ्यो-
ऽप्युद्भूत्य केचिद्भूयोऽपि तेष्वेव निगोदेषु गच्छन्ति, परं तत्रापि सांख्यवहारिका
एव ते व्यवहारे पतितत्वात् । तत्र चोक्तपतोऽवस्थानकालमानमसङ्ख्याता
उत्सर्पिण्य वसर्पिण्यः, यदागमः-“सुहुमनिगोए णं भते ? सुहुमनिगोयत्ता
कालओ केच्चिरं होइ ? गोयमा ? जहण्णेणं अंतोमुहुत्तं, उकोसेणं असंखिज्जा
उस्साप्पणी ओसप्पणीओ कालओ खित्त उत्ति” व्याख्या-असङ्ख्येषु
लोकाकाशेषु प्रतिमयमेकैकप्रदेशापहारे यावत्य उत्सर्पिण्यवसर्पिण्यो भवन्ति
तावत्प्रमाणाः असङ्ख्येया उत्सर्पिण्यवसर्पिण्य इत्यर्थः । सूक्ष्मनिगोदावशेषं
संदर्श्य वादरनिगोदस्वरूपं दर्शयति-वादरनिगोदकायस्थितिस्तु सप्ततिः
सागरकोटीकोटयः, यदाह-“वादर” निगोएणं भते ! पुच्छा, गोयमा ?
जहण्णेणं अंतोमुहुत्तं उकोसेणं सत्तरि कोडाकोडीओ सामान्य निगोद स्थिति-
मानं तु साद्धौ द्वौ पुद्गलपरावर्तौ । तथा पञ्चसङ्ग्रहे-साहारणाण दो सडुपुगला
निव्विसेसाणं” । अत्र साधारण निगोदानां-सूक्ष्मेतर पर्याप्तापर्याप्त विशेष

* मिथ्यान्ति यावन्तः किल इह संख्यवहारादिः । आयान्ति अनादिवनस्पति राशेस्तावन्तस्तास्मिन् ।

१ गोलाश्रांसख्याता असङ्ख्यनिगोदको कालको भणेतः ।

एकैकस्मिन्निगोदे अनन्ता जीवा ज्ञातव्याः ॥ १ ॥

१ वादरनिगोदो भदन्त ! पुच्छा, गौतमा ! अधन्येनान्तर्गुह्येन उक्तवतः सप्ततिः कोटीकोटयः ।

२ साधारणानां द्वौ सार्धौ पुद्गलपरावर्तौ निर्दिशेषाणाम् ।

रहितानामिति । तथा आर्यश्यामोऽपि प्रज्ञायनायामाह—“निगो^३ णं भंते ? निगोयचाए कालो केच्चिरं होइ ? गोयमा ? जुहण्णेणं अंतोमुहुत्तं, उंकोसेणं अणंतं कालं, तत्थणं अणंताओ उस्सपिण्णि ओसपिणीओ खेत्तओ अट्टाइज्जा पुग्गलपरियट्ठा ” इति प्रसङ्गेनालं । प्रकृतं प्रस्तूयते—एकस्मिन् सूक्ष्मवालाग्रप्रदेश प्रमाणक्षेत्रेऽसङ्ख्याता निगोदाः गोलकाकारतया “गोली” इति संज्ञा । तत्रैकस्मिन् सूक्ष्मवालाग्रप्रदेश प्रमाणक्षेत्रेऽसङ्ख्याता निगोदास्तेष्वेकैकस्मिन्निगोदेऽनन्ता जीवाः निगोद स्वरूपं प्राणव्यावर्णितं ज्ञातव्यमिति माथार्थः ॥ ८ ॥

D. C. According to the Jaina Scriptur, Vanaspati Kāyikā (Vegetable Beings) are divided into two types viz. 1) Sādhāraṇa (General) and 2) Pratyēka or Individual.

The principal characteristics of the Sādhāraṇa or General type of vegetable beings are explained in the Prajñāpanā (Panna-vaṇā) Sūtra as follows:—Going asunder together, taking the form together, taking food together, inhaling and exhaling air together, the possession of one, being the common possession of all, and of many together, being the possession of one; common food, common holding and the common Soul—These are the characteristics of the Sādhāraṇa or General type of Jivas.

The Sādhāraṇa or General Type is again sub-divided into (1) Sukṣma (In-corporeal) and (2) Bādara or Corporeal.

The Sukṣma or Incorporeal type of Sādhāraṇa Vanaspati Kāyika Jivas is explained in Saṅgrahiṇī Prakaraṇa as follows:—“There are innumerable spheres (golāh); each sphere possesses innumerable nigodas (i-e Sādhāraṇa types of Jivas) and in each nigoda there are ananta (infinite) Jivas.

According* to the tradition of the Jaina Āgamas, the subdivisions mentioned above are respectively known as (1) Sāmy-

१ निगोदो भदन्त ! कालतः कियच्चिरं निगोदत्वे भवति ? गोतम ! जघन्येनान्तमुहुत्तमुक्खेणा-
नन्त कालं । तत्र अनन्ता उस्सपिण्यवसपिण्यः क्षेत्रतः अर्धमुतायाः पुद्गलपारवर्ताः ।

avahārika सांख्यवहारिक and A-sāmyavahārika असांख्यवहारिक. Those that are produced from the original sūkṣma (in corporeal) type of nigōdas into the rest of the types of Jivas i-e Prithvī Kāyika, Ap Kāyika etc, are known as Sāmyavahārikas on account of their contact with Prithvī etc. And those that reside in the suṣma nigoda right from the beginning are known as A-sāmyavahārika in absence of any such contact.

Now, the question is whether these nigōdas can ever come to the category of Sāmyavahārika, from that of the A-sāmyavahārika. It is said in Viśeṣaṇāvati That those that are found to have come from the category of Sāmyavahārika are, really speaking obtained from the original category of Vanaspati-kāya.

From amongst the Sāmyavahārikas there are some which return to the original state of sūkṣma (in-corporeal) nigōdas; but even in that condition, these nigōdas do not cease to be Sāmyavahārika on account of their falling into the said contact with Prithvī Kāya etc.

According to the Bhagavati Sūtra, the life of Sūkṣma nigōda has been measured as covering innumerable Avasarpiṇī and Utsarpiṇī ages.

The Āgamas give the longevity of the Bādara type of nigōdas as seventy crore crores of Sāgaras. The age of Sādhāraṇa (General) type of Vegetable-bodied Jivas is measured as 2½ times their Bādara (corporeal) and Sūkṣma (in-corporeal) lives together, as said in Panca Saṁgraha.

The term Sādhāraṇa here includes those that are free from distinctions like sūkṣma bādara, paryāpta (completely developed) and a-paryāpta (not completely developed) Ārya Syāmācārya has also supported the above-stated view in Prajñā-panā (Pannaṇa) Sūtra. The term "golā" (spheres) is used because on a small region 'equal to the point of a hair, innumerable nigōdas are existing, and in each nigōda there are ananta (infinite) Jivas.'

Now, the names of several wellknown Sādharaṇa Vanaspatī Kāyika Jivas are enumerated:—

Some Ananta Kāyika Jivas

अथ येषां लोकप्रसिद्ध्याऽनन्तकायता तेषां कानि विज्ञामानि माथा
द्वयेनाह—

कन्दा-अंकुर किसलय-पणगा शेवाल-भूमिफोडा य ।
अद्दयतिगज्जर मोत्थवत्थुलाथेगपल्लंका ॥ ९ ॥

कोमलफलं च सव्वं, गूढसिराइं सिणाइपत्ताइं ।
थोहरि कुंआरि गुग्गुलि गलोयपमुहाइ छिन्नरुहा ॥ १० ॥

Kāṇḍā-aṅkura-kisalaya-ṇaṅgā-sévāla-bhūmiphodā ya ।
Addayatiga-gajjara-mottha,-vatthulā-théga-pallaṅkā 9

Komala-phalam ca savvam, gūḍḍha sirāim sināi pattāim ।
Thohari-kumāri gugguli galoya pamuhāi cchinnaruhā. 10

[कन्दा अङ्कुरा किसलयानि पनकाः शेवालं भूमिस्फोटाश्च ।
आर्द्रकत्रिकं गर्जरं मुस्ता वस्तूलः थेगः पल्लङ्कः ॥ ९ ॥

कोमलफलं च सर्वं गूढशिराणि सिनादिपत्राणि ।
थोहरी-कुमारी-गुग्गुल-गडूची प्रमुखाश्च छिन्नरुहाः ॥ १० ॥

Trans 9-10. Kāṇḍā (Bulbous Vegetation such as onions, garlic etc.) Aṅkurā-sprouts; Kīsalaya-tendrils-young leaf-buds; Paṅga (panaka)-would-fungus; sévāla-Moss; bhūmiphodā-mushrooms ārdraḥ trikam-three kinds of ginger; garjaram-carrots; mottha (mustā) -Nāgara-mottha-a kind of fragrant vegetation; vatthulā-a vegetable known as Bathuvā; théga (stéka)-a species of bulbous roots; pallaṅkā-palyaṅkaḥ-A vegetable of that name. Also, all kinds of soft fruits (before the formation to hard kernel e. g., ebony fruit, mango fruit; leaves like those of jute with hidden veins, and roots like thorny plant, aloe plant, guggula plant (fragrant gummy plant) and ga'lo (gaduci)-a medicinal bitter plant) etc. that grow though cut (9-10).

व्याख्या-कन्दाः-भूमध्यगा वृक्षावयवास्ते चाशुष्का एव ग्राह्याः, शुष्काणां तु निर्जोवत्वादनन्तकायिकत्वं न संभवति । तथा अङ्कुराः-उद्गमनावस्थायां अव्यक्तदलाद्यवयवा घोषातकीकरीरवरुणवटनिम्बादितरूणामङ्कुराः सर्वेऽप्यनन्तकायिकाः । किंश (स) लयानि उद्गच्छन्नुत्तनकोमलपत्राणि तान्यप्यनन्तकायिकानि प्रौढपत्रादर्वाग्बीजस्योच्छ्रनावस्थालक्षणानि सर्वाणि, न तु कानिचिदेव । यतः-सर्वोऽपि किसल्लो खल्लु उद्गममाणो अनन्तलो भणिल्लो । सो चेव विवडुंतो, होइ परिचो अणंतो वा ॥ १ ॥ इति । पनका-पञ्चवर्णा फुल्लिः । सेवालं प्रतातं । भूमिस्फोटानि ग्रीष्मवर्षाकाळभावीनि छत्राकृतीनि लोभप्रतीतानि वा । “ अह्यतिय ति ” आर्द्रकत्रिकं आर्द्रक-शङ्खरेः, आर्द्रहग्द्रिद्रा, कञ्चूरकस्तिकद्रव्यविशेषः । गर्जराणि प्रतीतानि । तथा मुस्तादीनां चतुर्णां स्वरूपं द्वात्रिंशदनन्तकाय व्याख्यायां व्याकरिष्यते । तथा सर्वं कोमलं फलं अनिवद्धास्थिकं तिन्दुकाम्रादीनां । “ गूढसिराइं ति ” गूढानि सिराणि अप्रकटसन्धीनि गजपर्णपत्राणी-वाबिज्ञात संधीनि पत्राणि येषां तानि । बहुव्रीहाविवलोपे सिद्धिः । एतदुक्तलक्षणं, न तु द्वात्रिंशदनन्त कायिकेषु सङ्ख्यापूरणमिति । “ शोहरि ति ” रनुद्यादीनां चतस्रणामौषधीनां छिन्नरुहाणां च स्वरूपं द्वात्रिंशदनन्तकायिकेषु व्याख्यानयिष्यति । इह हि ग्रन्थकृता समग्रतया द्वात्रिंशदनन्तकाया नोक्ताः सूचनात्प्रमिति कृत्वा, तथा प्युच्यन्ते तद्यथा-“ सव्वा हु कंदजाई ” इत्यादि गाथापञ्चकं सूत्रतो न लिख्यते विदितत्वाद् । अर्थाद्वित्रियते-हु शब्दोऽवधारणे, सर्वैवकन्दजातिर-नन्तकायिका । तथा मूरण कन्दोर्शोऽग्नः वज्रोऽपि कन्द विशेषः, आर्द्रकत्रिकं पूर्वं व्यावर्णितं ज्ञातव्यं, शतावरी त्रिरालिके वल्लीभेदो कुमारी मांसल प्रणालाकारपत्रा थोहरी स्नुहीतरुः, गडच्यापि वल्ली प्रतीतैव, लशुनः कन्द-विशेषः “ वंसकरेल्ल ति ” कोमलानि नववंशावयवरूपाणि करेल्लकतया प्रती-तानि, गर्जरः प्रागुक्तो रक्तकन्दः, लवणको वनस्पतिविशेषः येन दग्धेन सर्जिका स्यात्, लोढः पद्मिनीकन्दः, गिरिकर्णिका वल्लीविशेषः तस्याः किस-लयानि पत्राप्यनन्तकायिकानि, खीरिंशुक-येगावपि कन्दौ, मुस्ता बरह-

प्रिया तस्या आर्द्रकन्दः तथा लवणवृक्षस्य त्वक्, न त्वन्येऽप्यवाः, खिल्लूढः कन्दविशेषः, अथवाऽ (चा) मृतवल्ली तन्तुकाकाररूपा, तथा मूलको विदित एव, भूमिरूहाणि भूमिस्फोटानि प्रागुक्तस्वरूपाणि, विरूढानि अङ्कुरितानि द्विदलधान्यानि, दृक्वात्थुलः शाकविशेषः स च प्रथमोद्गत एव शूकरसंज्ञितो बल्लः स एवानन्तकायिको न तु धान्यविशेषः, पलयङ्कः शाकभेदः, “कोमलं विलियति” अबद्धास्थिका आम्लिका, आलुपिण्डालुकौ कन्दविशेषौ, इत्येतेऽनन्तकायिका यत्नेन परिहार्याः श्रावकैर्बुद्धिमद्भिः, पुनस्तेष्वनन्तकायजीवघाततया कथमपि विराधना न विधेया तेषामिति गाथा द्वयार्थः ॥ ९-१० ॥

D. C Since dry vegetable cannot possess infinite bodies because of its lifelessness, the word kandāḥ should mean green species, as well as, several dry species, Sprouts of trees like ghoṣṭakī (a kind of vegetable known as घोसोडा or तुरोया; karīra (a tree known as केरडा Kéradā bearing sour berries); varuṇa vaṭa (a species of banyan tree; nīmba (Agadircta Indica लीमडो etc. which are young and have not become thick, should also be included under the category of Ananta-kāyika or multi-bodied Vanaspati Kāyika Jivas. Similarly young leaf-buds are also ananta-kāyika at the time of their springing forth.

According to Punavaṇā Sūtra, Vanaspati Kāvikas are of two kinds viz (1) Sūksma Vanaspati Kāyika (2) Bādara Vanaspati Kāyika. Sūksma Vanaspati Kāyika are either Parvāta or A-paryāpta.

Bādara Vanaspati-Kāyikas are of two kinds viz. (1) Pratyēka Sarīra Bādara Vanaspati Kāyika and (2) Sādhāraṇa Sarīra Bādara Vanaspati Kāyika.

Pratyēka Sarīra Bādara Vanaspati Kāyikas are of twelve kinds viz 1 Trees e.g. Mango-tree etc 2. Cuccho (a cluster) as riṅgavī (egg plant) 3. Gulma (a collection) as of bamboo trees (4) Latā (a creeper) like Campaka latā (5) Valli (a creeper) as of cucumber etc (6) Parvagā (Knotty Vegetation) e.g. Suṅ-

The term "ārdraka-trikam" signifies green species of ginger, turmeric and curcuma. "All kinds of soft fruit" means all those fruits like mango-fruit and ebony fruit, whose kernels or stones have not been formed.

ar-cane plant etc. (7) Grasses such as Darbha grass, fodder, etc (8) Valayas plants whose barks are round e. g. Kétaki, plants etc. (9) Harita-green vegetables-such as vāstika.

(10) Oṣadhi ओषधि Plants whose all the parts are destroyed after their fruits have become ripe (11) Jalaruha-Plants growing in water Lotus, etc and (12) Kuhaṇā (a kind of vegetation of the shape of an umbrella.

I. *Trees*—Trees are (1) Ekāsthika—with one kernel or stone in their fruit, and (2) Bahubijaka with many seeds in their fruit. *Ekāsthika Trees* are Limbado लीमडो Neem Tree (2) Āmbo आंबो Mango tree (3) Jāmbū (जंबू) Jambolans (4) Kosāmra कोशम्र Kṣudrāmra क्षुद्राम्र Jangali Āmbo जंगली आंबो varieties Mango-trees (5) Sāla साल Teak-wood tree (6) Ānkola अंकोल A species of large tree oil bearing seeds. 7 Pīlu पीलु A particular tree and its fruit (8) Sēlu सेलु A tree that produces phlegm. (9) Sallakī सलकी A kind of tree. (10) Mocakī मोचकी Śemalo शैमलो—A vegetation of that name (11) Māluka मालुक Black Tulasi. A species of tree (12) Bakula बकुल Bakul Tree बोसिली. (13) Palāsa पलाश Palāsa Tree खाखरा (14) Karaija करञ्ज Karanja Tree (15) Putrajīva पुत्रजीव A tree named जीवापुत्र Jiyāputtā which is used for securing the birth of a son (16) Ariṣṭha अरीष्ट Soap-berry Tree अरिष्ट (17) Bahédā बहेडा (विभीतक) (18) Haritaka हरितक Haradā (19) Bhillātaka भिल्लतक Marking nut Tree भिल्लमा (20) Umbēbharika उंबेभरिका (21) Dhātakī धातकी Dhātakī trees round the salt sea (धालकी) (22) Priyāla प्रियाल Rāyaṇa tree under which the 4th Tirthaṅkara attained Perfect Knowledge (23) Pūtikarāṇja (पूतिकरञ्ज) The worshipful Karanja Tree (काचका) (24) Ślakṣṇā श्लक्ष्णा 25 Sisanā शिसणा A tree called sīsama. (26) Asana असन A tree of Bīyaka (बीयका) (27) Punnāga पुन्नाग Naga-Kēsara tree. (28) Nāgavrikṣa नागवृक्ष Vacchanāga, Aconite tree. (29) Sivaṇa शिवण Śripaṇi श्रीपर्णि Sēvan Tree (30) Aśoka अशोक

The forms of thohari etc, as well as, of mustā and the three following it, will be explained while enumerating the thirty-two varieties of Ananta-Kāyikas. The author suggests that the whole species of root-vegetable is Ananta kāyika. The bulb

Aśoka Tree and several others. The roots, bulbs, trunks, bark, branches and small leaves of these trees have innumerable souls Their leaves have an individual soul, their flowers have numerous souls and their fruits have one kernal or stone.

II *Bahu bija Trees* are of many kinds. They are (1) Agasthika अगस्थिक A kind of tree with many seeds (अगस्थियो) (2) Tinduka तिन्दुक A tree bearing fruit with many seeds (टींदरू) (3) Kapitthaka कपित्थक. Wood-apple Tree (कोठ). (4) Ambādaka अंबाडक-आम्रातक Āmrātaka-A tree the fruit of which is full of seeds (अंबाडा) (5) Mātulinga मातुलिंग Bijoru. (6) Bilva बिल्व Bael Fruit (बिला) (7) Āmalaka आमलक Āmlā आमळा (8) Phaṇasa फणस Bread fruit tree (9) Dāḍama दाडम Pomegrenate (10) Aśvattha अश्वत्थ Peepal Tree (पीपळी) (11) Umbaro उंबर Udumbara उदुम्बर Ficus Glomerata (12) Vata वट Banyan Tree वट (13) Nya grodha न्यग्रोध A Banyan tree with the branches spreading all around. (14) Nandi Vrikṣa नंदिवृक्ष Pārasa Peepal (पारस-पीपळी) (15) Pippali पिप्पली Long pepper (पीपर) (16) Śatarī शतरी A kind of peepal (17) Plaksa Vrikṣa पलक्ष वृक्ष Peepal. (18) Kākodumbaro काकोदुम्बरो Small Umbara (ढेंड उंबरो). (19) Kustumbari कुस्तुंबरी A specie of wild fig (20) Deva-dāli देवदाली A creeper of this name having fruits with many seeds. (21) Tilaka तिलक Tilaka tree. (22) Lakuca लकुच A species of phanas (23) Chatraugha छत्रीच Name of a tree. (24) Śiriṣa शिरीष Mustard plant (सरसव). (25) Saptaparṇa सप्तपर्ण A memorial tree of Nāga-Kumāra gods. (सप्तपर्ण) (26) Dadhiparṇa दधिपर्ण A memorial tree of Dvīpa Kumāra gods. (27) Lodhra लोघ्र Lodhra Tree. (28) Dhava धव Name of a tree (धावडी). (29) Candana चंदन Sandal-wood (30) Arjuna अर्जुन Terminalia Alata glabra. (31) Nipa नीप Kādamba tree. (32) Kutaja कुटज Arbemesia Indica (इन्द्रजव) and. (33) Kādamba कदम्ब Kādamba tree and several others are Bahu-bija (multi-seeded) trees. The roots, tubers, trunks, bark, branches and offshoots of these trees have innumer-

of Surāṇa सुरण which is a remedy for piles; vajra-kanda (a kind of kard bult-root); three kinds (Ādraka-trika); creepers of satā-varī and virāṅikā; the aloe plant having large muscular leaves; the

able souls. Their leaves have one soul for each leaf, their flowers have numerous souls—and their fruits have many seeds for each fruit.

III. Guccā (clusters) are (1) Vāṅgiṇī वाङ्गिणी Brinjal (री'गणी). (2) Śallakī शल्लकी A kind of tree शाल्लेडु; धुपेडो, (3) Thuṅḍakī थुडकी Cotton-Pods (बोन्दकी). (4) Kaçchurī कच्छुरी Dhamasā Plant घमासो. (5) Jāsumāṇa जासुमाणा The chinese-rose plant (6) Rupiṇī रुपिणी White Arka Plant (धोळो आकडो). (7) Āḍhakī आडकी Tuvēr corn plant. (8) Nīlī नीली Indigo (गली). (9) Tulasī तुलसी The Tulasi plant. (10) Mā'ulingī मातुलिंगी Citron plant (बोजोरू) (11) Kucchubhariya कुच्छुभरिया or Kaustumbharika कौस्तुम्भरिका A plant of that name. (12) Pippalikā पिप्पलिका Long Pepper (पीपर). (13) Alasī अलसी The mustard-plant (14) Kāka mācī काकमायी A vegetation yielding sweet fruit (पंलुडो). (15) Patola-kandali पटोलकंदलो Bitter Paravara plant. (16) Viuvvā विव्वा ? (17) Vastula वस्तुल Bathuvā plant (18) Badara बदर Berries (बोर) (19) Pattaura पत्तूर ? (20) Siyaura सीयूर ? (21) Javāsaya जवासय Javāsā (with red flowers). (22) Nirgundī निर्गुंडी Nagoda (नगोड) (23) Kastumbari कस्तुम्बरी Dhānā (धाना) (24) Atthai अथई ? (15) Talaudā तल्लुड ? (26) Saṇa सण Hemp (27) Pāṇa पाण A particular Vegetation (28) Kāsamarda कासमर्द Kasundaro (कासुंदरो) (29) Agghādaka अग्घाडक Āghrātaka आघ्रतक A plant of the name growing in marshy places (अघाडो) (30) Śyāmā priyaṅgu श्यामाप्रियंगु Priyaṅgu plant (गजपीपर) (31) Sinduvāra सिदवार Nagoda tree bearing white flowers. (32) Kāramarda करदमदा Name of a tree producing berries करमदा (33) Addarusaga अदरुसग Araduso (अरडुसो) (34) Karira करीर Kérado केरडो (35) Airāvāṇa ऐरावण Name of a plant (36) Mahittha महित्थ An order of plants. (37) Jāulaga जाउलगा A kind of vegetation growing in clusters (38) Māлага मालग ? (39) Parilī परिली ? (39) Qajamāriṇī गजमारिणी Kareṇa (करेण) (40) Kuvua Kāriyā कुव्वकारिया name of a vegetation (41) Bhaṇḍī भण्ड Majiṭṭha मजाठ (42) Jāvanti जावन्ती Doḍḍī (डोडी)

prickly plants of different varieties of *thohari* (थोर), the creeper of gaḍuci, the bulb of garlic, the soft bamboo fruits, the red carrot, the creeper of Lavaṅika, the root of Padmini, the creeper

(43) Kétaki केतकी Ketaki Plant (44) Ganja गज Ganja. Hemp flower (गांजी) (45) Fātalā फाटल Red Rose-tree (46) Dāsi दासि Name of a cluster (47) Aṅkola अकोल Ankola Tree, and several others.

IV. Gulma (गुलम) are of various kinds (1) Sairiyaka सैरियक A kind of bushy tree कादाशेरियो (2) Navamālika नवमालिका A plant of Jasmine type (नरमोनवमालती) (3) Korantaka कोरंटक Hajārā Plant (4) Bandhujivaka बन्धुजिवक Flower of Baporiya tree बपोरीयुं (5) Maṅojja मणोज्ज A specie of Mogara shrub (6) Priya प्रिय ? (7) Pāṇa पाण ? (8) Kaṇayara कणयर Kaṇēra shrub (कणेर) (9) Kuījaya कुजय Kubjaka कुब्जक Rose tree सफेद गुलब (10) Sinduvāra सिंदुवर Nagoda tree with yellow flower (गिर्हुडी) (11) Jāi जाई Jāi shrub. (12) Moggara मोगर Mogharā shrub (मोगरो) (13) Jāhiyā जूहिया Jāi shrub (जूह) (14) Mallikā मल्लिका Mālātī shrub (मालती) (15) Vāsanti वासन्ति Vāsanti (नेमाली) (16) Vatthula वत्थुल Bashavā shrub (17) Kaśshula कश्युल ? (18) Sevāla सेवाल A species of bushy trees. (19) Granthimaka ग्रन्थिमक A kinds of flowering plant (20) Magadantikā मगदन्तिका A Jasmine shrub (21) Campakajāti चंपकजाति Campā tree (22) Navanikā नवनीका Navanikā shrub. (23) Kunda कुन्द A species of Mogara shrub (24) mahājāti महाजाति A particular shrub y vegetation. There are several other varieties.

V Latā (creepers) are (1) Padma-lata पद्मलता Lotus-creeper (2) Nāgā-latā नागलता Creepers of Nāga trees (3) Aśokā अशोकलता Creeper of Aśoka tree (4) Campaka latā चम्पकलता Creeper of Campā (5) Cūta latā चूतलता Mango creeper (वेलीयो भांबो) (6) Vana-latā वनलता Vana-latā creeper (7) Vāsanti-latā वासन्तिलता Mogaravēla (8) Atimukta latā अतिमुक्तलता Mādhavi creeper (9) Kunda कुन्द Mogara creeper (10) Syāmalatā श्यामलता A kind of bushy vegetation. There are many similar creepers.

VI Valli (vēla) are (1) Puspaphali पुष्पफली The creeper of pumpkin (कुम्भाङ्क-कोहलुं) (2) Kalingī कालिंगी A kind of water-melon

and leaves of girikarṇikā (a creeper so named), the roots of *Khirinsuka* and *thēga*, the green species of mustā which is very much liked by boars, the bark of lavaṇa tree, the root of Khi-

- (तरबुच) (3) Tumbi तुम्बी Gourd (4) Trapuṣi त्रपुषी Cucumber (काकडी)
 (5) Elavālunki एलवालुंकी A kind of cucumber (6) Ghoṣātaki घोषाकी
 Bitter (कडवा घीसोडा-तुरीयानीवेल) (7) Paṇḍolā पडोला Paṇḍolavéla (8) Nili
 नीली Indigo गळी (9) Kaṅgu latā कंगुलता A creeper of that name
 (10) Karkotaki कर्कोटकी A species of cucumber कंकोडांनीवेल (11)
 Kāravalli कारवल्लो A creeping plant on which the vegetable known
 as Kārēlā grow (कारेलानीवेल) (12) Subhagā सुभगा A creeper so named
 (13) Kuyavā कुयवा A creeper so named (14) Vāguli वागुली Vyākuli
 व्याकुली A creeper so named (15) Pāpavalli पापवल्ली A creeper so
 named (16) Dévadāli देवदाली A creeper of this name having many
 living beings (17) Apphoyā अफोया Name of a creeper (अनन्तमूल)
 (18) Atimukta latā अतिमुक्तलता Mādhavi-Vāsanti-creeper (19) Nāga-
 latā नागलता The betel-leaf creeper (नागरवेल-तांबुलवेल) (20) Kṛiṣṇa
 कृष्ण Name of creeper (जयमांसी) (21) Sūrya valli सूर्यवल्ली A creeper
 so named (सुरजमुलीनी वेल) (22) Saṃghatta संघट्ट A species of creeper
 (23) Sumanasā सुमनसा A creeper so named. (24) Jāsumaṇa जासुमण
 Chinese-rose (जामुद) (25) Kuvindavalli कुविन्दवल्ली A creeper so named
 (26) Mridvikā मृदिका Grepes creaper (27) Āmbavalli आम्रवल्लो A cree-
 per having acid juice (28) Kṣīravidārika क्षीरविदारिका kind of bulbows,
 root (29) Jīvanti जीवन्ति A creeper of that name (30) Govāli गोवाली
 Name of a creeper (31) Pāṇi पाणि A water-creeper (32) Māsāvalli
 मासावल्ली A kind of creeper (33) Ūnjāvalli गुंजावल्ली A shrub of red
 black berries (चणोठीनीवेल) (34) Vatthāni वत्थाणी A creeper so named
 (35) Īirikarṇikā (गिरिकर्णिका A creeper of that name (36) Mālūkā
 मालुका Name of a creeper (37) Anjanaki अजनकी A kind of a cree-
 per (38) Dadhikāmuka दधिकामुका A creeper of that name (39)
 Kākali काकलि Name of a creeper. (40) Mogali मोगली Mogara creeper
 (41) Arka-bondī अर्कबोन्दि A kind of creeper, and several others.

VII Parvagā (Knotty Vegetations) are (1) Ikṣu इक्षु Sugar-
 cane (झेरणी) (2) Ikṣu-vāṭikā इक्षुवाटिका Fields where sugar-canes are
 grown (3) Virāṇa वीरण A kind of scented grass (वाळी) (4) Ikkāda

llūda, the tender thread-like Amritavallī, the mūlaka plant, the above-stated mushrooms, the sprouted pulses, the vegetable of Dhakkavatthū the Sukara plant and the vegetable creeper of Palyaṅka; the soft tamarind fruit and the dry fruits of

झरुड A kind of knotty shrub (5) Bhamāsa भमास A particular vegetation (6) Sara सर A kind of weed (मुंज, सरकंड, रामसर) (7) Vétra वेत्र A cane plant (नेतरनी सोटी) (8) Timira तिमिर A kind of mountainous plant (9) Śataporaḡa शतपोरंग A sugarcane with 100 knots (10) Nala नल A kind of reed (बह) (11) Vamśa वंश Bamboo (वंस) (12) Véṅṡu वेणु Bamboo (13) Kanaka कनक A species of bamboo (14) Karkā-vamśa कर्कवंश A kind of bamboo. (15) Cāruvamśa चारुवंश Name of bamboo. (16) Kītaka कूटक A plant bearing white flowers (17) Vimaka विमक A species of knotty trees. (18) Kaṅḡā-véṅṡu कंडावेणु A vegetation of Parvaga sort (19) Kalyāṅaka कल्याणक A tree of that name.

VIII Triṅa तृण Grasses are (1) Sétika सेटिक A kind of grass (2) Bhantiya भतिय Bhrāntika भ्रान्तिक A sort of grass (3) Hotrika होत्रिक A kind of grass (4) Darbha दर्म A kind of sacred grass (5) Kuśa कुश Darbha grass. (6) Podaila पोडहल A kind of mountainous grass. (7) Arjuna अर्जुन Arjuna grass (8) Āśādhaka आषाढक A kind of vegetation (9) Rohitāṃśa रोहितांश So named (10) Bhūsa भूस Husk (मुसो) (11) Eranda एरंड Castor-oil plant (12) Kuruvinda कुरुविन्द A kind of grass (नागरमोथ) (13) Karakara करकर A kind of vegetation (करकरशुण्ठ) (14) Vibhaṅga विभङ्ग A kind of grass (15) Madhara मधुमृण Tree of Śata puśhā शतपुष्प (16) Triṅaka तृणक A kind of grass (17) Kśuraka क्षुरक The Tilaka tree (18) Sippaya सिपय A grass so named

IX Valaya (with circular bark) Vanaspati Kāyas are (1) Tāla ताल Palm Tree (ताड) (2) Tamāla तमाल Tamāla Tree (तमाल) (3) Takkali तकलि Takkali Tree (4) Toyali तोयली ? (5) Sālī साली Pine Tree (सरसडे) (6) Sālakalyāṅa सालकल्याण Name of a tree (7) Sarala सरल Pine Tree (देवदार) (8) Jāvatti जावत्ती Jātipatṛi जातिपत्र The outer skin, of Nut-meg (जावंत्री) (9) Kétal केतह A flowering plant so named (केतकी) (10) Kēla कैल कदली Kadali. Plant ain. (11) Carma vṛikṡa चर्मवृक्ष

āluka and pindāluka all these are Ananta-kāyika or multi-bodied Vanaspati Kāya Jīvas, and hence genuine śrāvakas should necessarily abandon them. Because by eating them, a multitude of small living animalcules are very likely to be killed.

A kind of tree (चर्मवृक्ष) (12) Bhuja Vrikṣa भुजवृक्ष Bhojapatra tree भोजपत्रचुं झाड (13) Hiṅgu Vrikṣa हिंशुवृक्ष The asafoetida tree (हिंशुवृक्ष) (14) Lavaṅga Vrikṣa लवणवृक्ष The clove-tree (15) Pūgaphali पूगफली The Betelnut tree (16) Khajjuri खजुरी A kind of palm tree bearing dates (17) Narikēla नारिकेल Coconut Tree (नारिकेल) and and such other trees.

X Harita हरित Green Vegetables are (1) Ajjorah अज्जोरुह ? (2) Bodāṇa बोदाण A green vegetable so named (3) Haritāki हरितकिंत Hardā हरडे (3) Tandulejjaga तंदुलेज्जग Green vegetable तांदलजो (4) Vatthula वत्थुला A green vegetable named Bathuvā (वत्थुवनिनाजी) (5) Poraga पोद्दग ? (6) Majjarayā मज्जारया A particular vegetable (7) Billi बिली A particular green vegetable (8) Pālakkā पालका A common green vegetable so named (पालक) (9) Dagapippali दगपिपली A green herb of this name (10) Darvī दर्वी Cabbage; cauliflower (11) Soththiya सोथ्थिय Svastika स्वस्तिक A Green vegetable of that name. (12) Sāya साया A vegetable (शाक-भाजी) (13) Maṇḍukī मण्डुकी Brāhmi a kind of vegetable (14) Mūlka मूलक Radish मूलो (15) Sarisava सरिसव Sarsāpa सर्पाप Mustard सरसव (16) Ambila अंबिला A kind of sour vegetable अम्मोहवट्टी (17) Sākēta साकेत A green vegetation so named (18) Jivaṅtaka जीवन्तक A green vegetable popular in Mālvā जांशक (19) Tulasi तुलसी Tulsī plant (20) Kriṣṇā कृष्णा Black holy basil plant कृष्णतुलसी (21) Phañijjaka फण्णिज्जक A kind of vegetable मखो (22) Ārjaka आर्जक The holy basil; ocymum sanctum तुलसी (23) Bhiṅganaka भिज्जनक A vegetation so named (24) Coraka चोरक A kind of fragrant vegetation known in Népal as Bhalléur (25) Damanaka दमनक A particular flower-plant डमरो (26) Maruvaka मरुवक A kind of fragrant plant तक्रमरीयां (27) Śatapusyī शतपुष्पी Deal a kind of vegetation सुग (28) Indivara इन्दीवर ?

XI Osahi (a class of plants which live till the harvest ripens). They are (1) Sāli सालि Rice-plant डांगर (मान) (2) Vrihi व्रीहि

अथ अनन्तकाया द्वात्रिंशदधिका वेति संदेहमिरासार्य सूत्रकृद्गमाथयाह-

इश्वाङ्गो अणेने, ह्वंति अणंतकायाणं ।

तेसिं परिजाणणत्थं लक्खमेयं सुए भणियं ॥ ११ ॥

गूढसिरसंधिपव्वं, समभंगमहीरुहं (रगं) च छिन्नरुहं ।

साहारणं शरीरं तन्निवरीयं तु पत्तेयं ॥ १२ ॥'

Iccāṅo anégé havanti Aṇanta Kāyāṇam ।

Tésim parijāṇaṇattham lakkhaṇameyam sué bhaṇiyam ।।

Gudha sira sandhi pavvam, samabhaṅgamahiruham (ragam)
ca chinna ruham Sāhāraṇam śārīram tavnivariyam tu pattéyam. 12.

Rice (3) Godhūma गोधूम Wheat-plant 4) Java जव Barley (5) Java-
java जव-जव A corn of this name 6) Kala कल Beans बटाणा
(7) Masūra मसुर A pulse called Masūra (८) Tala तल Sesamum
(9) Mugga मुग्ग A kind of pulse मग (10) Māsa मासः A kind of beans
अहद (11) Niṣṭāva निष्ठाव A kind of beans बाल (12) Kulattha कुलत्थ
A kind of pulse कलथी (13) Ālisandaka आलिकवंदक-A kind of corn
चोळ (14) Satīna सतीन A kind of pulse मठ (15) Pali-Mantha पलि-थ
Black grāma चणा 16) Alasī अलसी A kind of corn अलसी (17) Kusu-
mibha कुसुम्म A kind of cereals कुसुंजा (18) Kodrava कोदव A kind of
inferior corn कोदरो (19) Kaṅgu कंगु Panic seed कांग (20) Hīlaka
हिलक A kind of corn so named (21) Varatṭa बरट Banti बंटी 22)
Sāma साम A kind of corn. (23) Koradusaka कोरदुसक A kind of corn
(कोदरा) (24) Saṅa सण Hemp. (25) Sarasva सरसव A oily corn (सरसव)
(26) Mulaka-bīja मूलकबीज Seeds of Radish etc

XII Jala-ruhā (vegetations growing in water) are (1) Udaka
उदक ? (2) Avaka अवक ? (3) Panaka पनक ? (4) Sévāla सेवाल Moss 5)
Kalambuka कलंबुक A kind of aquatic plant (6) Haḍḍa हड A kind
of aquatic plant (7) Kaséruka कसेरुक Natue of an aquatic plant
(कसेरु) (8) Kaccha कच्छ ? (9) Bhāni भाणी ? (10) Utpala उत्पल Blue-lotus-
Sun-lotus. (11) Padma पद्म Lotus (सूर्यविकाशीकमल) (12) Kumuda कुमुद
White Lotus (सफेदक ल-वन्द्विव-भाशीकमल) (13) Nalina नलिन variety of lotus
(14) Sābhaga सभग A variety of Lotus. (15) Sangandhika सौगन्धिक

[इत्यादयोऽनेके भवन्ति भेदा अनन्तकायाणाम् ।

तेषां परिज्ञानार्थं लक्षणमेतच्छ्रुते, भणितम् ॥ ११ ॥

गूढशिरासंधिपर्व-समभङ्गमहीरकं च छिन्नरूढम् ।

साधारणं शरीरं तद्विपरीतं च प्रत्येकम् ॥ १२ ॥

Ityādayo' nēké bhavanti bhédā anantakāyāṅām

Tēṣāṃ pariñānārtham lakṣaṇamétacchruté bhaṇitam 11.

Gudha śirā-sandhi-parva samabhaṅgamahīrakam ca chinna rūham Sādhāraṇam śarīram tadviparitam ca pratyēkam. 12]

A kind of lotus (16) Puṇḍarīka पुण्डरीक White lotus (घोलुकमल) (17) Mahāpuṇḍarīka महापुण्डरीक A kind of lotus (18) Satapatra शतपत्र A lotus of 100 petals (सोपांखडोवालुकमल) (19) Sahasrapatra सहस्रपत्र A Lotus with 1000 petals हजार पांखडोवालुकमल 20) Kālhāra कलहार A kind of white lotus. (21) Kōkanada कोकनद Red Lotus (लाल कमल) (22) Aravinda अरविन्द A kind of lotus (23) Tāmarsa तामरस A lotus (24) Bīsa बिस A lotus filament (25) Bīsa-mriṅgāla बिसमृगाल A lotus-stem (26) Puṣkara पुष्कर Lotus (कमल) (27) Sthālaja puṣkara स्थलज पुष्कर A lotus growing on land etc.

XIII Kuhaṇā (a kind of vegetation growing by germination) are (1) Āya आय A kind of vegetation of the gourd variety (कोलाजीजात) (2) Kāya काय A vegetation of that name (3) Kuhaṇa कुहण A kind of vegetation भुंफोडा) 4) Kuṇaka कुणक Name of a vegetation (5) Dravya halikā द्रव्यहलिका Name of a vegetation (6) Saphā सफा A vegetation having infinite souls (7) Sajjā सज्जा A kind of bulbous root (8) Chhatrauka छत्रौक A kind of umbrella-shaped vegetation sprouting up immediately after the rains; mushrooms, fungi (9) Vamsī-ṅakhitā वंसीङ्कखिता A vegetation of Kahaṇā type (10) Kuraya कुरय Name of a species of Kahaṇā vegetation.

गाणाविहसंश्लेषा रूखणं एगजं विया पत्ता ।

खंधा वि एगजीवा ताल-सरल गालिएरीणं ॥ १ ॥

जह सगल सदिसवाणं शिलेसमिस्साण वट्टिया वट्टी ।

पत्तेइसरीराणं तह ह्वेति सरीरसंधायाम् ॥ २ ॥

Trans 11. Such are the various types of Ananta-kāyika or Multibodied creatures. The following is their distinctive feature laid down by Scriptures for the purpose of identification.

12. The body of the Sādhāraṇa or General Type has hidden veins, joints and knots; it is equally divisible; is threadless; and it grows even though cut. The reverse (is the characteristic of) the Pratyēka or Individual (type. 12.

अह वा निलपपडिया बहुएहि तिलेहि संहता संती ।
पत्तय सरीरणं तद् ह्येति सरीरसंघाया ॥ ३ ॥

1. Nāṇāvihasaṁthāṇā rukkhāṇam égaḥiviyā pattā ।
Khandhā vi éga-ḥivā tāla-saralaṇaliériṇam 1.
2. Jaha sa-gala sarisavānam silésamissāṇa vaṭṭiyā vaṭṭi
Pattéya-sariraṇam taha honti sarīrasaṁghāyā. 2.
3. Jaha vā tila-pippadiyā bahuéhim tiléhim saṁhatā santi
Pattéya-sariraṇam taha honti sarīra-saṁghayā. 3

1. The various forms of leaves of Vrikṣas (trees), guccas (clusters), gulmas (bunches) etc. described above, have a separate soul for an individual leaf So, have their skandhas (trunks) etc. an individual soul. For instance, the skandha of Tāla (Palm Tree), Sarala (Pine Tree), Nāliéra (Cocoa-nut Tree) and such other vegetation, has an individual soul.

2. Just as, an entire rounded cylinder prepared from sesamum seeds mixed with a sticky substance, is one as regards the cylinder itself, and just as all the sesamum seeds have their entire bodies and a separate existence, since they occupy their appropriate spaces, in the same way, quite similar is the avagāhanā (capacity of individual existence, of Pratyēka Vanaspati Kāyika Jivas.

3 Or just as, sesamum sweat-meat cakes have numerous sesamum seeds arranged according to their avagahanā, in the same way, the avagahanā of Pratyēka Vanaspati Kāyika Jivas becomes similar.

व्याख्या-११ इत्यादयः-सूत्रोक्त एव न, किंतु अनेकेऽनन्तकायिकानां भेदा भवन्ति । सिद्धान्ते द्वात्रिंशदेव तर्कि ? उच्यते-आर्यदेशप्रसिद्धत्वा ल्लोकानां कार्योपगनियुक्ताः अन्येत्वप्रसिद्धत्वाद्नुपयोगित्वाच्च सङ्ख्यायां नान्तर्भाविताः । अतस्तेषां परिज्ञानार्थमेभ्योऽधिकानामेतद्भ्रमं श्रुते भणितं-व्यावर्णितमिति गार्थार्थः ॥ ११ ॥

* Sādhāraṇa Śarira Bādara Vanaspati Kāyikas are of numerous types. They are:—(1) Avaka अवक A kind of aquatic plant (2) Panaka पनक An aquatic plant (3) Sévāla सेवाल moss (3) Rohiṇi रोहिणी A kind of bitter bark 4) Thihu थिहु Sthibhu स्तिभु A kind of gross-vegetation having infinite souls. 5) Aśvakarṇi अश्वकर्णी A kind of vegetation having leaves of the shape of a horse's ears (6) Siṃhakarṇi सिंहकर्णी. Name of a bulbous root (7) Sunṣhi सुंठी Dried Ginger (सुड) (8) Muṣandhi मुषण्डि A species of vegetation having infinite lines (9) Kuṇḍuruṣka कुण्डुरुष्क A kind of ordinary vegetation. (10) Jārū जारू A kind of bulbous root. (11) Kṣīra vidārika क्षीर विदारिका A particular kind of bulbous root (12) Kiṣṭhi किष्टि A kind of vegetation (13) Haridrā हरिद्रा Turmeric (हळदर) (14) Śringabēra शृङ्गबेर Ginger (आडु) (15) Āluka आलुक Potato (बटाटा) (16) Mulaka मूलक Radish मूला (17) Kambū कम्बू A kind of bulbous root (18) Madhuśringī मधुशृंगी A bulbous plant of that name (19) Sarpasāndhā सर्पसन्धा A bulbous root so named. (20) Chinnaruḥā छिन्नरुहा Vegetations which grow even though they are cut. (21) Bijaruḥā बीजरुहा Trees which grow by planting seeds. (22) Pādha पादा A species of vegetation. 23) Mṛiga vāluṅki मृगवल्ङ्की A root bulb of that name 24) Madhara-rasā मधुररसा A species of vegetation (25) Rājavallī राजवल्ली A creeper of that name (26) Padmā पद्मा A vegetation of that name. 27) Mādhari माधरी A species of vegetation (28) Danti दन्ती Udumbara tree (उदुम्बर) (29) Caṇḍī चण्डी Name of vegetation (30) Kiṣṭhi किष्टि A kind of vegetation (31) Māṣaparṇi माषपर्णी A species of vegetation माषपर्णी (32) Mudga-parṇi मुद्गपर्णी A species of vegetation with many souls. (33) Jivaka जीवक A kind of vegetation. (34) Rōṇukā रोणुकः Vegetation so named having infinite souls (35) Kākoli काकोली Name of a kind of vegetation

व्याख्या-१२ “गूढसिरेत्यादि” गूढानि-प्रकटवृत्त्या अज्ञायमानानि सिरास्सन्धयः पर्वाणि च यस्य पत्रकाण्डनालशाखादेः तत्तथा । यस्य भाङ्ग्यमानस्य पत्रादेः समोऽदन्तुरं छेदो भवति तत्समभङ्गं । तथा छिद्यमानस्य न विद्यन्ते हीरकास्तन्तुलक्षणा मध्ये यस्य तदहीरकं । तथा छित्वा गृहाद्यानीतं शुष्काद्यवस्थामाप्तमपि जलादिसामग्रीं प्राप्य गडुच्यादिवत्पुनरपि यत्परोहति तच्छिन्नरूढं । तदेतैर्लक्षणैः साधारणं शरीरं ज्ञेयं तदनन्तकायिकमित्यर्थः । एतल्लक्षणव्यतिरिक्तं प्रत्येकशरीरमिति । चः पुनरर्थे । तुरेवार्थे । तथा पुनरन्यदप्यनन्तकायलक्षणमिदं शास्त्रे नोपदर्शितं तथाप्युच्यते, तद्यथा-चक्रं व भज्ज-माणस्स, जस्स गंठी हविज्ज चुन्नघणो । तं पुदविसरिसभयं अणंतजीवं वियाणाहि ॥ १ ॥” इति प्रकटार्थेवेति गाथाक्षरार्थः ॥ १२ ॥

D. C. (11). By saying “such are” the author means that there are even more types of Ananta-Kāya jivas. These types

(36) Kṣīrakākote क्षीरकाकोली A kind of vegetation (37) Bhaṅgi भङ्गी A vegetation with pungent taste having infinite souls. (38) Krimi rāśi. कृमिराशि Name of a kind of vegetation (39) Bhadrā-
mustā भद्रमस्ता A kind of root having infinite lives (नागरमोग्ध) (40) Lāṅgali लङ्गली Name of a vegetation having infinite lives (दुधिशोबज)
(41) Pélugā पेलुगा A particular vegetation (पीछु) (42) Kṛṣṇā कृष्णा A kind of vegetation (43) Paula पौल A particular vegetation (44) Haḍḍha हड्ड A kind of vegetation (45) Hara-taṅṅu हरतणु A vegetation so named having infinite lives (46) Loyāṅgi लोयणी A kind of vegetation having infinite lives. (47) Kṛṣṇa-kānda कृष्णकंद Name of a bulb-root. (48) Vajrakānda वज्रकंद A bulbous root so named. (49) Sūraṇa kānda सुरणकंद A root named Sūraṇa (सुरण) (50) Khallada खलड A kind of bulbous root; and many others of the same type are Ananta-Kāyika Jivas.

Trṇa Mula तृणमूल Kānda-mūla कंदमूल and Vamsamūla वाममूल have numerous, innumerable, as well as, infinite souls. The cluster of Singhātaka सिंघाटक has numerous souls. Its leaves have one soul for each leaf, and its fruit has two souls.

have been laid down in theory as thirty two only as they are prominently seen in daily life in our own country. Others being unknown in this country, are not included in that number

D. C (12) A Sādhāraṇa Vanaspati Kāyika or Ananta-kāyika jivas can be easily recognised by the following main characteristics :—

1. The veins, joints, and knots of its constituent part namely leaves, trunks and branches etc are not openly visible.
 2. When cut, it is divided into equal parts.
 3. When cut, no threads are seen within its inner parts
 4. Though cut, dried and brought home, it grows, when associated with water etc, as in the case of Gaḍuḍī plant
- The characteristics of Pratyēka Vanaspati Kāyika Jiva are just the reverse of those of a Sādhāraṇa one.

Characteristics of Ananta Kāya Jivas

The following verses of Pannavaṇā Sūtra describe the nature of the characteristics of Ananta-Kāyika Vanaspati Jivas.

- जस्स मूलस्स भग्गस्स समो भंगो पदीसइ ।
अणंतजीवे उ से मूले जे यावन्ने तहाविहा ॥ १० ॥
- जस्स कंदस्स भग्गस्स समो भंगो पदीसइ ।
अणंतजीवे उ से कूंदे जे यावन्ने तहाविहा ॥ ११ ॥
- जस्स खंधस्स भग्गस्स समो भंगो पदीसइ ।
अणंतजीवे उ से खंधे जे यावन्ने तहाविहा ॥ १२ ॥
- जीसे तयाए भग्गाए समो भंगो पदीसइ ।
अणंतजीवा तया सा उ जे यावन्ने तहाविहा ॥ १३ ॥
- जस्स सालस्स भग्गस्स समो भंगो पदासइ ।
अणंतजीवे य से साले जे यावन्ने तहाविहा ॥ १४ ॥
- जस्स पवाळस्स भग्गस्स समो भंगो पदीसइ ।
अणंतजीवे पवाळे से जे यावन्ने तहाविहा ॥ १५ ॥

जस्स पत्तस्स भग्गस्स समो भंगो पदीसइ ।
अणंतजीवे उ से पत्ते जे यावन्ने तहाविहा ॥ १६ ॥

जस्स पुप्फस्स भग्गस्स समो भंगो पदीसइ ।
अणंतजीवे उ से पुप्फे जे यावन्ने तहाविहा ॥ १७ ॥

जस्स फळस्स भग्गस्स समो भंगो पदीसइ ।
अणंतजीवे फळे उ से जे यावन्ने तहाविहा ॥ १८ ॥

जस्स बीयस्स भग्गस्स समो भंगो पदीसइ ।
अणंतजीवे उ से बीए जे यावन्ने तहाविहा ॥ १९ ॥

10. Jassa Mulassa bhaggassa samo bhaṅgo paḍisai
Aṇanta-jīvé u sé mūlé jé yāvanné tahāvihā 10
11. Jassa Kandassa bhaggassa samo bhaṅgo paḍisai
Aṇanta-jīvé u sékandé jé yāvanné tahāvihā. 11.
12. Jassa Khandhassa bhaggassa samo bhaṅgo paḍisai
Aṇanta-jīvé u sé khandhé jé yāvanné tahāvihā 12.
13. Jisé Tayāé bhaggāé samo bhaṅgo paḍisai ।
Aṇanta-jīvā tayā sā u jé yāvanné tahāvihā 13.
14. Jassa Sālassa bhaggassa samo bhaṅgo paḍisai ।
Aṇanta-jīve ya sé sālé je yāvanné tahāvihā 14.
15. Jassa Pavālassa bhaggassa samo bhaṅgo paḍisai ।
Aṇanta-jīvé pavālé sé jé yāvanné tahāvihā 15.
16. Jassa pattassa bhaggassa samo bhaṅgo paḍisai ।
Aṇanta-jīvé u sé patté jéyāvanné tahāvihā 16.
17. Jassa pupphassa bhaggassa samo bhaṅgo paḍisai
Aṇanta-jīvé u sé pupphé jé yāvandé tahāvihā 17.

18. Jassa phalassa bhaggassa samo bhaṅgo padisai ।
Aṇanta-jivé phalé u sé jé yāvanné taḥāvihā 18.
19. Jassa biyassa bhaggassa samo bhaṅgo padisai ।
Aṇanta-jivè u sé bte jé yāvanné taḥāvihā 19.

List of Thirty-two Anantakāyika Jivas.

The following is the list of the thirty-two Ananta-kāyika Jivas chiefly met with in daily life in India, and specially forbidden by Jaina Scriptures, as being the source of destruction of infinite numbers of living animalcules

1. All varieties of bulbous roots
2. Vajra-kanda, Kṛiṣṇa Kanda, Padma-kanda.
3. Ratālu-kanda, Sūraṇa-kanda.
4. लीली हलदर Lili Haladar

(Green Turmeric)

- | | |
|--|--|
| 5. लीलो कचुरो Lilo kacuro | 18. पिलांड (इंगली) Onions |
| 6. लीलु आदु (Green Ginger) Lilu Adu | 19. आलु (बटाटा) Potatoes, Ālu |
| 7. गरमरवेळ (गिरिकर्जिका) Gara Mara Véla | 20. गाजर (Carrot) Gājara |
| 8. लीलीमोथ Lili Motha | 21. लुणीनीभाजी Luṇinibhaji |
| 9. सतावरीवेळ Satāvāri Véla | 22. लुणी (साजी) वृक्ष |
| 10. अमृतवेळ Amrita Véla | 23. वंशकारेली Vamśa Kāreḷi |
| 11. सुअरवल्ली Suara Valli | 24. कुंवार Kunvāra |
| 12. थेगनीभाजी Thega-ni bhāji | 25. विलाईना टोप Mushrooms |
| 13. पल्लंकानीभाजी Pallankā-ni-bhāji | 26. All kisalaya patras (newly grown leaf-buds) |
| 14. दकावथुलानीभाजी Vatthulāni- bhāji | 27. कुणी आंबळी Undeveloped tamarind fruits) |
| 15. मूरो (पञ्चांग) Mūlo Radish (all the five parts) | 28. Sprouts of Pulses |
| 16. गलो Galo, Gulencā | 29. Kḥilludo |
| 17. लसण Garlic | 30. Kḥirasudo (Kḥarasāṇi) |
| | 31. थोर थोरनी जाति |
| | 32. Billalli (भौर काळुं) |

Similar articles of foreign countries should be avoided.

STHĀVARA EKENDRIYA JIVAS



SĀDHĀRANA VANASPATI KAYA



Potatoes, Radish, Carrot, Sweet Potatoe.



A Drop of Water
Under the Microscope
Reveals 36450. Mobile
living beings.

TWO-SENSED LIVING BEINGS

- 1 Earth-worms.
- 2 Wood-worms.
- 3 Guinea-worm.
- 4 Mother of pearl.
- 5 Concha,
- 6 Candanaka
- 7 Cowrie.



List of Twenty-two Abhaksya (Uneatable) Articles

1. Fruits of Banyan Trees
2. Fruits of Peepal Trees
3. पीपरना फल (Pipernāphala) Fruits of Piper trees
4. उंबरना फल (Umbaranāphala) Fruits of Umbara trees
5. कीटिंबडा (Koṭhimbadā)
6. मदिरा (Madirā) Wine
7. मांस (Māmsa) Flesh
8. माखण Mākhaṇa, Fresh Butter
9. मध Madha, Honey
10. हिम Hima, Snow, ice
11. विष Viṣa—Poison
12. करा Karā, Ice-balls
13. काचीमाटो Kācī Māṭi
14. काचुं मीठुं Kācu Mithun, Unbaked Salt
15. रात्रीभोजन Rātri bhojana, Taking of food, drink etc after Sunset
16. अनंतकाय Ananta-Kāya
17. बहुबीज Bahu-bija, Fruits with numerous small seeds e.g.
अंजिर Anjira Figs
18. बोल अथाणुं Bola Athāṇun, Preserves of mangoes and other fruits not well-exposed to the heat of the Sun, each for a particular period of time.
19. रींगणा Ringaṇā, Brinjals
20. अजाण्या फलफूल (Ajānyā phala-phula) Unknown fruits and flowers
21. तुच्छफल (Tuccha phala) Low-quality fruits e.g. Pīlu पिलु Bora बोर etc. in which very little is eatable and a greater portion is fit to be thrown away
22. क्षलित रस (Calita Rasa), Substances whose वर्ण varṇa (colour) गंध (gandha) smell, etc. are changed e.g. If cooked food is kept for two days or more, the taste, colour, smell etc of that food, gets deteriorated and it becomes uneatable.

Pratyéka Vanaspati Kāyika Jivas

अथ प्रत्येकवनस्पतिलक्षणं शरीरे क केषु स्थानेषु तज्जीवाः तत्प्रकटयन्नाह-

एग सरीरे एगो जीवो जेसिं तु ते य पत्तेया ।

फलफुल्लछल्लिकुट्टा, मूला पत्ताणि बीयाणि ॥ १३ ॥

13. Ega sariré égo jivo jésim tu té ya Pattéyā ।
Phala-phulla-challi-kaṭṭhā mūlā pattāṅi biyāṅi 13.

[एकस्मिन् शरीरे एको जीवो येषां तु ते च प्रत्येकाः ।

फलपुष्पे छल्लिकाष्ठानि मूलकपत्राणि बीजानि ॥ १३ ॥

13. Ekasmin śariré éko jivo yeṣām tu tè ca Pratyékāḥ ।
Phala-puṣpā-challi kēṣṭāni mūlaka-patrāṅi bijāni 13.

Trans. 13. Those which possess one jīva in one body (in the form) of fruit flower, bark wood, root leaves, (or) seeds, are known as the Pratyéka or Individual type) of Jivas 13.

व्याख्या-एकस्मिन् शरीरे, विभक्तिलोपे, एको जीवो यासां वनस्पतीनां, माकृत-वात्पुंस्त्वं ता प्रत्येकवनस्पतयः इति सामान्यलक्षणं । विशेष लक्षणं व्यनक्ति । चः ममुच्चये । तुरेवार्थे । यासां सप्तसु स्थानेषु पृथक् पृथक् जीवा भवन्ति, तानीमानि स्थानानि विभक्ति व्य-ययात्सप्तम्योः स्थाने प्रथमा, तत्र फलेषु पुष्पेषु त्वचि, काष्ठे मूले पत्रेषु बीजेषु सर्वत्र जीवसद्भावादयं क्रमः फलबीजयोः पश्चानामन्तर्गतत्वेने-युपदर्शितः यदुत्तिस्तयोरनुयायिनी । तथा सप्तसु स्थानेषु एक जीवत्वमित्यर्थः । इह सूत्रकृता प्रत्येकवनस्पतीनां

Characteristics of Pratyéka Vanaspati Kāya Jīva.

The following verses of Pannavaṅā Sūtra describe the nature of characteristics of Pratyéka Vanaspati Kāya Jivas.

जस्स मूलस्स भग्गस्स हीरो भंगो पदीसए ।

परित्तजीवे उ से मूळे जे यावन्ने तहाविहा ॥ २० ॥

जस्स कंदस्स भग्गस्स हीरो भंगो पदीसए ।

परित्तजीवे उ से कंदे जे यावन्ने तहाविहा ॥ २१ ॥

नाममात्रमुपदर्शितं, विशेषो न कश्चिद् दर्शितः, तथापीह नाममात्रविभेदो दृश्यते
 तद्यथारूक्खा १ गुच्छा २ गुम्मा ३ लया य ४ वल्ली ५ पव्वगो. ६ चेव ।
 तिण ७ वणलय ८ हरिओ ९ सहि १० जलरुह ११ कुहणाय बोद्ध्वा ॥१॥
 इति द्वादशधा प्रत्येक वनस्पतिकायः । एषां विस्तरार्थः प्रज्ञापनादिभ्योऽवसेयः
 ग्रन्थ गौरवभयान्नात्र लिख्यत इति गाथाक्षरार्थः ॥ १३ ॥

जस्स खंधस्स भग्गस्स हीरो भंगो पदीसए ।
 परित्तजीवे उ से खंधे जे यावन्ने तहाविहा ॥ २२ ॥
 जीसे तयाए भग्गाए हीरो भंगो पदीसए ।
 परित्तजीवा तया सा उ जे यावन्ने तहाविहा ॥ २३ ॥
 जस्स सालस्स भग्गस्स हीरो भंगो पदीसए ।
 परित्तजीवे उ से साले जे यावन्ने तहाविहा ॥ २४ ॥
 जस्स पवालस्स भग्गस्स हीरो भंगो पदीसए ।
 परित्तजीवे पवाले उ जे यावन्ने तहाविहा ॥ २५ ॥
 जस्स पत्तस्स भग्गस्स हीरो भंगो पदीसए ।
 परित्तजीवे उ से पत्ते जे यावन्ने तहाविहा ॥ २६ ॥
 जस्स पुप्फस्स भग्गस्स हीरो भंगो पदीसए ।
 परित्तजीवे उ से पुप्फे जे यावन्ने तहाविहा ॥ २७ ॥
 जस्स फलस्स भग्गस्स हीरो भंगो पदीसए ।
 परित्तजीवे फले से उ जे यावन्ने तहाविहा ॥ २८ ॥
 जस्स बीयस्स भग्गस्स हीरो भंगो पदीसए ।
 परित्तजीवे उ से बीए जे यावन्ने तहाविहा ॥ २९ ॥

20. Jassa mūlassa bhaggassa hīro bhaṅgo padisāe ।
 Paritta-Jivè u sé mūlé jé yāvanné tahāvihā. 20.
21. Jassa kandassa bhaggassa hīro bhaṅgo padisāe ।
 Paritta-jive u sé kandé jé yāvanné tahāvihā. 21.
22. Jassa khandhassa bhaggassa hīro bhaṅgo padisāe ।
 Paritta-jivè u sé khandhé jé yāvanne tahāvihā 22

D. C. That vegetation (vanaspati) which bears one Jiva in one form, in absence of division, is commonly known as the Pratyéka or Individual type of vanaspati. Explaining the same in particular, the author states that in case of such a type, there are individual jivas in seven different parts of the vegetation namely in (1) fruit (2) flower (3) bark (4) wood (5) root (6) leaf and (7) seed. There is one jiva in each part separately, and at the same time there is one Common jiva for all the seven limbs together.

Here, the author has referred to the Pratyéka type of Vanaspati alone, without giving any details. The detailed species of the Pratyéka Vanaspati Kāyika Jīvas are. 1. Vrikṣas (trees) 2. Guccas (groves) 3. Gulmas (shrubs) 4. Latā (Creepers) (5) Valli (Tendrils-creepers) 6. Parvagā (Knotty vegetations) 7. Triṣa तृण Grasses 8. Vana-latā, Wild creepers. 9. Harita (Green vegetables) 10. Oushadhi (Corns) 11. Jala-rahās (Water-plants) and 12. Kuhaṣās (Mushrooms etc growing without germination)

23. Jisé tayāè bhaggāé hīro bhaṅgo padisāé ।
Paritta-Jivā tayā sā u jé yāvanné tahāvihā. 23
24. Jassa sālassa bhaggassa hīro bhaṅgo padisāé ।
Paritta-Jivé u sé sālé Jé yāvanné tahāvihā 24
25. Jassa pavālassa bhaggassa hīro bhaṅgo padisāé ।
Paritta-jivé pavālé u jé yāvanne tahāvihā 25
26. Jassa pattassa bhaggassa, hīro bhaṅgo padissae ।
Paritta-jivé u sé patté jé yāvanné tahāvihā 26
27. Jassa pupphassa bhaggassa hīro bhaṅgo padisāé ।
Paritta-Jivé u sé pupphé jé yāvanné tahāvihā. 27
28. Jassa phalassa bhaggassa hīro bhaṅgo padisāé ।
Paritta-jivé phalé sé u jé yāvanné tahāvihā 28
29. Jassa biyaṣsa bhaggassa hīro bhaṅgo padisāé ।
Parillā-jivé u sé bié jé yāvanné tahāvihā. 29

Skūṣma Sthvara Jivas.

The details regarding Sūkṣma Sthāvāra Jivs are explained as follows:—

अथ सर्वैकेन्द्रियानाश्रित्य पृथ्व्यादयः पञ्चापि (कीदृशा ?) क्व क्व भवन्ति (इति) तद्विशेषं (च) दर्शयन्नाह—

पत्तेयतरुं मुक्तुं, पंच वि पुढवाइणो सयललोए ।

सुहुमा हवन्ति नियमा, अंतमुहुत्ताउ अद्दिस्सा ॥ १४ ॥

- 14 Pattéya tarum muttum pañca vi Puḍhavāiṇo sayala-löé ।
Suhumā havanti niyamā, antamuhttāu addissā. 14

[प्रत्येकतरुं मुक्त्वा पञ्चापि पृथिव्यादयः सकललोके ।

सूक्ष्मा भवन्ति नियमादन्तर्मुहूर्तायुषोऽद्दश्याः ॥ १४ ॥

- 14 Pratyéka-tarum muktvā pañcāpi prithivyādayaḥ sakala-loké ।
Sūkṣmā bhavanti niyamādantarmuhūrttāyūṣo adriśyāḥ 14.]

Trans. 14. Leaving aside, the pratyéka (type of) Vanaspati, the five (varieties) such as Prithvī etc. pervade the whole of the Universe, in sukṣma (suble) form As a rule, they have an age-limit of an antarmuhūrta (a period of time) falling short of a *Muhurta); and they are invisible. 14

व्याख्या—१४—प्रत्येकतरुं मुक्त्वा प्रत्येकवनस्पतिं विहाय पृथ्व्यादयः पञ्चापि कायाः सूक्ष्मनामकर्मोदयात्सूक्ष्मैकेन्द्रियाः केवलीनां ज्ञानगोचराश्चर्म-चक्षुषां छद्मस्थानामदृश्याश्चर्मचक्षुर्ज्ञानगोचरा (तीतत्वात्) निरवकाशतया सर्वत्र चतुर्दशरज्जुप्रमाणे लोके भवन्ति । इह सूक्ष्मजीवानां विशेषः सृत्रकृताऽत्र ज्ञास्त्रे स्वयमेवोक्तः । बादराणां तेषां तात्रदागमाद्दर्शयति । तथा चोक्तं *एगिंदिय पंचिंदिय, उद्दुय अहे अतिरियलोए य । विगुलिंदियं जीवा पुण तिरियलोए मुण्णेयन्वा ॥१॥ पुढवी आउ वणस्सई, बारसकप्पेसु सत्तपुढवीसु ।

*. Muhurta=2 Ghadis or 77 Levas or, a' time taken by 3773 respirations.

पुढवी जा सिद्धसिला, तेउ नरखित्तविरिलोए ॥ २ ॥ सुरलोए वाविमज्जे,
 मच्छाई नत्थि जलयरा जीवा । गेविज्जे न हु वावी वाविअभावे जलं नत्थि
 ॥ ३ ॥ “ इति विशेष उक्तः । तथा सुत्रकृता सूक्ष्माणां सर्वव्यापित्वं दर्शितं ।
 अत्राह शिष्यः—प्रभो ? सर्वत्राञ्जनभृत समुद्गक्वद्विश्वं व्याप्य स्थितास्ते सूक्ष्म-
 जीवास्तर्हि मनुष्यादीनां धावनवलग्नशयनाशनासनादिभिरुपघातो भविष्यति ।
 गुरुराह—न तेषां मनुष्यादिभिरुपघातः स्यादतिसूक्ष्मत्वात्, तीक्ष्णस्वङ्गधारया
 छिन्नमानेऽपि वज्रघातेनाप्युपघातो न स्यात्, एवं वहन्यादिभ्योऽपि नोपघातः ।
 अतो ये व्यापारैर्न विनश्यति ते सूक्ष्माः इह तेषां कार्यानुपयोगित्वाद् वादरैरेव
 कार्यकारिता, ये बादरनामकर्मोदयवशाश्चर्मचक्षुषां गोचराः स्युरिति । तथा
 पुनः सूक्ष्माणामुत्पत्ति-स्थानमभिधायायुः स्वरूपं दर्शयति-नियमादन्तर्मुहूर्तापुषः ।
 कोऽन्तर्मुहूर्तः ? नवसमयेभ्य उपरि समयोनं घटीद्वयं, आगमे नवसङ्ख्यायाः
 पृथक्त्वसंज्ञा, तदन्तर्मुहूर्तमायुरिति । बादराणामायुः पुरो वक्ष्यति ।

अथ प्रसङ्गाप्तञ्चानां स्थावराणां संस्थानविशेषं दर्शयति । तथा (च)
 संग्रहिण्यां—^१सुरा समा हुंढिया सेसेत्ति वचनात्, सर्वावयवेष्वलक्षणं हुण्डं
 तत्संस्थानवन्तः । हुंढत्वेऽपि विशेषं निर्दिशति पृथिव्यप्तेजोवायुवनस्पतीनां ।
 तथा चागमे—^१“ पुढवाइणं किं संठाणं पण्णत्ता ? गोयमा ? पुढवी मसूर-
 संठाणा पण्णत्ता, आउ थिबुगबिंदु संठाणा पण्णत्ता, तेऊ मईकळावसंठाणा
 पण्णत्ता, वाऊ पढागासंठाणा पण्णत्ता, वणस्सई णाणासंठाणा पण्णत्ता, बेदिया

एकेन्द्रियाः पञ्चेन्द्रियाउर्ध्वेच अचक्ष तिर्यग्लोको च ।

विकलेन्द्रियञ्जीवाः पुनस्तिर्यग्लोके ज्ञातव्या ॥ १ ॥

पृथ्वी आपो वनस्पतयः द्वादशस्तु कल्पेषु सप्तसु पृथ्वीषु ।

पृथ्वी वावत्सिद्धिसिला तेजो नरक्षेत्रे तिर्यग्लोके ॥ २ ॥

सुरलोकै वापीमर्ष्यै मत्स्याणा न सन्ति जलचराजीवाः ।

प्रैवैयकेषु नैषं वाप्यैः वाप्यमावात् जल नास्ति ॥ ३ ॥

सुराः समन्तपुरजाः हुण्डसंस्थानाः शेषाः (उक्तशेषाः) ।

वेदिया चरिदिया समुच्छिम पंचिदियतिरिया हुंडसंठाणा पण्णात्ता, गम्भ-
वकंतिया छन्विहसंठाणा, संसुच्छिमामणूसा हुंडसंठाणसंडिसा तथा कार्मग्र
न्विकास्तु-संसुच्छिम तिरक्षामपि षट् षट् संस्थानानि वर्णयन्ति-“संथा
च तत्पाठः—“वेडव्विया वि हुंडसरीरा पडागासंडिया, पंचिदियतिरियवराणं
वेडव्विया अञ्जुअंताणं देवाणं उत्तरवेडव्विया वि नाणासंठाणसंडिया पण्णात्ता,
नारगाणं उत्तरवेडव्विया वि हुंडसंठाणसंडिया चेव” तथा सुराणां संस्थान-
भणनावसरे हीन्द्रियादीनामप्युक्तं तत्प्रसङ्गतो नाम सूत्रेडन्तणौधि तमिति
गाद्यार्थः ॥ १४ ॥

D C. Leaving aside the Pratyéka type of Vanaspati, the remaining five varieties viz Prithvi āp, Tējas Vāyu, and Sādhāraṇa Vanaspati Kāyika Jivas are the sūkṣma (subtle, or the Invisible) types of Jivas as they are not apprehended by the physical senses. They pervade all the Fourteen Rajju Lokas (worlds).

1. The Bādara or Visible jivas having one sense-organ and five sense-organs reside in the, Urdhva Loka (Upper World) 2. Adhaḥ Loka (Lower World) and 3 Tiryag Loka (middle World-Tirchā Loka or madhya Loka-a region of rational and irrational beings-measuring 1800 yijans. Two-sensed, three-sensed and four-sensed beings are fit to be known to exist in Tirchā Loka (middle World).

2. Prithvi āp, and Vanaspati (vegetation) are also to be found in the twelve heavenly regions as well as in the seven

पृथ्व्यादीनां भवन्त ! किं संस्थानं प्रज्ञप्तम् ? शौतम ! पृथ्वी मसुर संस्थाना प्रज्ञप्ता, भावः
स्तिबु-बिन्दुसंस्थानाः प्रज्ञप्ताः तेजः सचीकलापसंस्थानं प्रज्ञप्त, वायुःपताकासंस्थानः वनस्पति-
ननासंस्थानः प्रज्ञप्तः । द्वीन्द्रिय खिन्द्रियाश्चतुरिन्द्रियाः संसुच्छिमपञ्चेन्द्रियतियेच्चः हुंडसंस्थानाः
प्रज्ञप्ताः, गम्भव्यु-कान्ताःषड्विधसंस्थानाः, संसुच्छिममलुब्ध्याः हुण्डसंस्थानस्थिताः ।

वैक्रियाण्यपि हुण्डशरीराणि पताकासंस्थितानि । पञ्चेन्द्रियतियेववराणा वैक्रियाणि अच्युतान्तानां
देवानामुत्तरवैक्रियाण्यपि नानासंस्थान संस्थितानि प्रज्ञप्तानि, नारकाणामुत्तरवैक्रियाण्यपि हुण्ड-
संस्थान संस्थितानि चैव ।

Referring to the characteristics of Trasa (Moving) Living beings the author, then, proceeds to enumerate Bi-organed or Two-sensed living beings :--

Two-sensed Living Beings.

इत्युक्तः स्थावरानां विशेषः प्रक्रमाद्य त्रसानां प्रोच्यते, पूर्वं तावद्वीन्द्रिय-
विशेषं प्रकटयन्नाह—

संखकवङ्गयगंडोलजलोयचंदणगअलसलहगाई ।

मेहरकिमिपूयरगा बेइंदिय माइवाहाई ॥ १५ ॥

15 Śaṅkha kavaddaya gaṇḍola jaloya candaṇaga alasa lahaḡāi ।
Mehari kimi pūyaragā Béindiya māivāhai. 15.

[सङ्खः कपर्दको गण्डोलो जलौकाश्चन्दनकालसलहकादयः ।

मेहरकः क्रमयः पूतरका द्वीन्द्रिया मातृवाहिकादयः ॥ १५ ॥

15 Śaṅkhaḥ kapardako gaṇḍolo jalaukāścandanaka alasa
lahakādayaḥ Méharkah krimayah pūtarakā dvīndriyā
mātrivāhikādayaḥ 15.]

Trans 15. Śaṅkha (conch); Kapardaka (cowrie); gaṇḍolo (a kind of worm); Jalaukā (leeches) candanaka (a variety of two-sensed beings (अक्ष-कोडा); alasā (snake-like earth worms that originate in the beginning of rainy season भूनाग-अलसीया), lahaka (saliva-insects लात्रिया), Méharkah (timber-worms), krimayah (intestinal-worms) pūtarakā (small red water-insects with black mouths (पोरा); mātri vahikā (white ants or other insects living in timber-wood (उधेह) etc are dvīndriya or two-sensed living beings 15.

According to Pannavanā Sūtra, the two-sensed living beings are:—1 Pulākimiya (thread-worms) 2 Kuṣi Kimiya (worms generated in the belly) (3) Gaṇḍo-laka (Tape-worms (गिगोडा) (4) Colomā (two sensed beings found in cow-dung (5) Saumāṅgala सौमंगल a kind of two sensed beings (6) Vaṁṣimukha

व्यख्या-शुद्धः प्रतीतः, कपर्दको वराटः, गण्डोलका उदरान्तर्बृहत्
 क्रमयः जलौकसः प्रतीताः, चन्दनका जलचरजीव विशेषः। ते तु समयभाषया
 अक्षत्वेन प्रतीताः, अलसा भूनागाः ये अश्लेषास्ये भानौ जलदृष्टौ सत्यां
 समुत्पद्यन्ते, लहको जीवविशेषो विषयप्रसिद्धः। आदिशब्दाच्छ्रुतादयो ग्राह्याः।
 महेरकः काष्ठकीडविशेषः। क्रमय उदरान्तर्वर्तिनो हर्षा (अर्शा) मूलमपान-
 कण्डुकराः स्त्रीयोन्यन्तर्गता वा। पूतरा जलान्तर्वर्तिनो रक्तवर्णाः कृष्णमुखाः।

वसीमुख two-sensed beings (7) Sicimukhā सुचिमुख A two-sensed
 being with a needle-shaped mouth (8) Gojalaukā गोजलौका A
 two-sensed being styled Gojaloka (9) Jalaukā जलौका Leeches
 (कर्म) (10) Jālayus a kind of two-sensed living being. (11) Saṅkha
 (कंठी) (12) Saṅkhanaka शंखनक Small conches (मछला)
 (13) Ghullā घुल्ला Two-sensed concha-like beings (14) Kḥullā
 कुल्ला Conch-like living beings. (15) Gulayā. (16) Khandha (a
 two-sensed living being. (17) Varāta (Cowrie—a two
 sensed being). (18) Sauktika सौक्तिक Mother-of pearl. (19) Mau-
 ktika मौक्तिक Pearls. (20) Kalluya. (21) Ekata āvarta एकतआवर्त. (22)
 Dvidhāāvarta द्विधाआवर्त A kind of two-sensed beings. (23) Nandi-
 yāvarta. (24) Śambuka शंबुक A kind of Concha. (25) Mātrivāha
 मातृवाह (White ants or other wood worms (उषेह). (26) Śukti-saṃ-
 puta (27) Śukti-saṃputa (a pair of mother-of-pearls) (28) Can-
 danaka चंदनक A kind of cowries kept as Sthāpanācāryas by Jaina
 Sādhus (अक्ष-कोडा) (29) Samudra-likṣā समुद्रलिखा A kind of two-sensed
 beings produced in seas.

Besides these, the worms and insects produced in dead
 bodies are two-sensed. All these creatures are sammurchima
 (born without the union of parents), and because they are sam-
 murchima, they have neuter inclinations. They are Paryāpta
 (fully developed) and a-paryāpta (in-completely developed).

The two-sensed beings belong to the Trassa Jāti (type) of
 living beings. There are numerous Jāti-kulas (families of similar
 type) such as Krimi-Jāti kula कृमिजातिकुल (family of worm type)
 Kīta jāti-kula कीटजातिकुल (family of insect type) Vriścika Jātikula

मातृवाहिका गुर्जरदेशे प्रसिद्धाः चुडेलीति । आदिग्रहणादीकिकादयोऽनुक्ता
 अपि द्वीन्द्रिया ग्राह्याः । सूत्रत्वाच्छूद्रोभङ्गभयाद् द्वीन्द्रियपदे विभक्तिलोपः,
 अथवा कर्मधारयो वा । तथेहोभ्यत्रापि आदि शब्दग्रहणेन जलजाः स्थलजाः
 (अ) वेदभित्त्वेन ज्ञेया इति गायार्थ ॥ १५ ॥

D. C. Candolakas belong to the large type of worms found in the intestines. Candanka is a kind of sea-product resembling conch-shells obtainable from Arabian Sea, largely used by Jaina Sādhus as Sthāpanācārya (symbolic representations of Acāryas) while performing their daily religious ceremonies.

By the word 'ādi' conch-shells etc should be understood. Krimis are also intestinal worms found in case of diseases like piles, fistula etc. They are also existing in female generative organs. Pūtaras are water-germs of red colour with black mouths. Mātrivāhika is popularly in Gujarāta as "Cūḍēla".

Other insects such as ilikā (इयल) etc found on earth as well as, in water should also be included in the list of two-sensed creatures

Three-sensed Living Beings

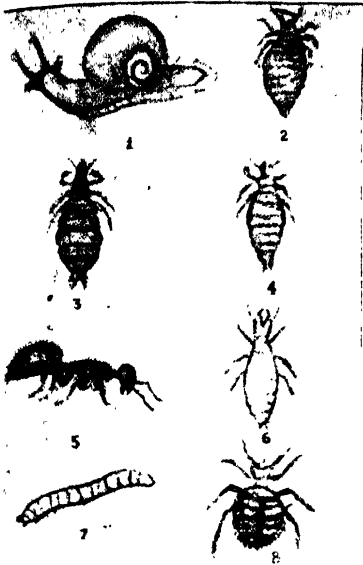
The following are some of the names of three-creatures-

इति द्वीन्द्रियजीवविशेषानुक्त्वा कर्त्तृचित्रीन्द्रियजीवनाम्नानि गायार्थेनाह-

गोमी मंङ्गुजजूआ, पिपीलि उद्देहिया य मक्रोरा ।

इष्टिय घयमिल्लीओ सावयगोकीडजाईओ ॥ १६ ॥

वृषिकजातिकुल (family of scorpion type) etc produced from cow-dung. Yoni (योनि) is the place of origin. The above-named families of worms, insects scorpions, etc of a particular kind, are produced from one yoni (place of origin) i.e. cow-dung. The seven lakh crore families of two-sensed beings are produced from various 'sources of origin'.

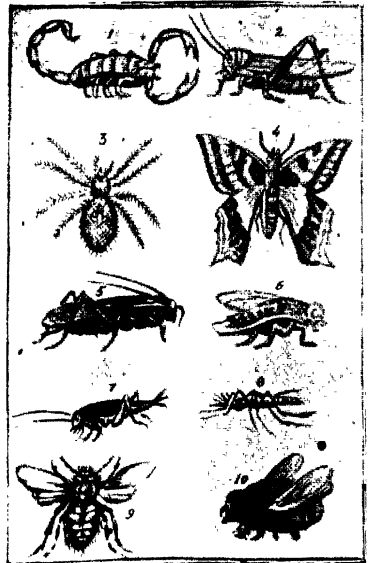


THREE-SENSED LIVING BEINGS

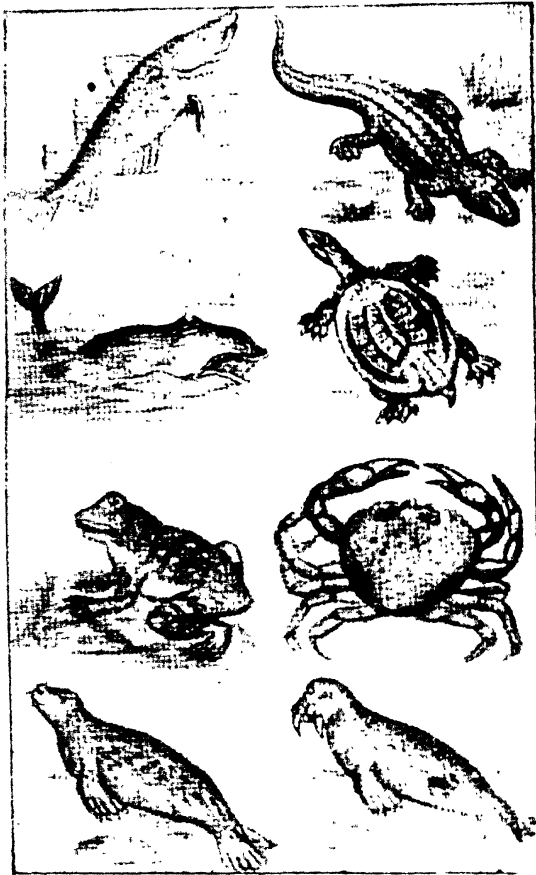
- 1 Snail 2 Cow-bug 3 Louse, (Black)
 4 Louse (white) 5 Black Ant 6 Ant
 7 Moth 8 Bug.

FOUR SENSED LEVING BEINGS

- 1 Scorpion 2 Locust 3 Grass hopper
 4 Butterfly 5 Honey Bee 6 Fly
 7 Gnat 8 Mosquitto 9 wash



FIVE-SENSED AQUATIC LEIVING BEINGS



1 Fish 2 Alligator 3 Whale 4 Crab 5 Frog 6 Turtle
7 Sea-Monster 8 Sea-Monster.

गदहयचोरकीडा गोमयकीडा य धन्नकीडा य ।

कुंथुगु(गो) वालिय इलिया, तेइंदिय इंदगोवाई ॥ १७ ॥

- 16 Gomī maṅkuṇa Jīā pipīli uddéhiyā ya makkodā ।
Iliya gḥayamillīo sāvaya go-kīḍa Jāio 16
- 17 Gaddhahaya Cora-kīḍa, gomayakīḍa ya dhānna-kīḍa ya ।
Kanthugu (go) vāliya iliyā, Téindiya inda-govāi 17

[गुल्मो मत्कूण-यूके पिपील्यपदेहिका च मत्कोटकाः ।

इलिका घृतेलिकाः सावा गोकोटकातयः ॥ १६ ॥

गर्दभक चौरकीडा गोमयकीडाश्च धान्यकीटाश्च ।

कुन्थुगोपालिका इलिका त्रीन्द्रिया इन्द्रगोपादयः ॥ १७ ॥

- 16 Gulmo matkūṇa-yūkē pipīlyupadēhikā ca matkotakāḥ ।
Ilikā gḥritēlikāḥ sāvā go-kitaka Jāṭayah 16
- 17 Garadbhaka Caura-kitā gomayakīṭāśca dhānya-kīṭāśca ।
Kunthu-r-gopālikā ilikā trīndriyā indra-gopādayaḥ 17.]

Trans. 16-17. Gummi (centipede कनकजुरो); matkuṇa (bed-bug); yūkā (louse); pipīli (ant); uddehiyā (upadśhiḱā) white ant; makkodā (black ant) ilikā इलिका A worm found in rice and other grains (इयल); gḥritēlika (an insect found in clarified butter; sāvaya (crab-louse met with in axilla and on hairs of pudenda. (सावा); go-kīḍa-jāio different kinds of go-kitaka (an insect found on ears of cows); the gardabhaka susect; germs (found) in foeces

According to Pannavaṇā Sūtra, the irindriya or three-sensed living beings are:---(1) Ovayiyā (aupayika) A three-sensed living being (2) Rohiṇiya (3) Kunthu कुंथु A three sensed being (कंथु) (4) Pipilikā (ant) (5) Uddamsagā उद्धमसाग Stinging Insect (डॉन) (6) Uddehikā moth) (उद्धेइ) (7) Utkala (8) Utpāta (a (three-sensed living being) (9) Utpātaka (10) Taṇāhāra तणाहार, An insect living on grass (बासनोकीडो) (11) Kaṣṭāhāra काष्ठहार A wood eating worm. (12) Māluka (13) Patrāhāraka पत्राहारक A worm living on leaves. (14) Taṇabentiya (15) Pattbentiya (16) Pūspabenhā (17) Phala-

and crowding; insects (found in food-grains (घनरुः); the subtle Kunthu insect (कथवी) gopālikā insects; insect (found in rice and similar corn-grains and indragopa insects a kind of insects of red-colour springing up in early monsoon etc are three-sensed living beings (16-17)

व्याख्या-गोमीती गुल्लिगः कर्णशृगाळी । णत्कृण युके प्रांसर्द
 उपलक्षणाह्लिखा अपि । पिपीलिकाः काटिकाः । आसां जातिग्रहणादन्या अपि
 जातिविशेषेण लघुवृद्धभावेन ग्राहाः । उपदेष्टिका त्रालमीक्यः । चः समुच्चये ।
 मत्कोटकाः प्रतीताः । उल्लिकाः धान्याधिषृत्पन्नाः । “अयमिल्लित्ति धृतेल्लिकाः
 प्राकृतन्वान्मकारागमः । “मावयेत्ति-ओकभाषाया सावाः ते मनुष्याणामशु-
 मोदयतः प्राग्भाविकि कष्टे शरीरकेशेषूत्पद्यन्ते । तथा गोकोटकाः प्रतीता एव ।
 जातिग्रहणेन सर्वतिरश्चां कर्णाद्यवयवेपन्पन्नाश्च जम्बुकचिच्चडादयो ग्राहाः ।
 तथा गर्दभका लोक विदिताः । चौरकोटा जीवविशेषाः । गोमयकीटाभ्रञ्जा-

benṭiyā. (18) Bija benṭiyā (19) Tévuraṇamirṭiyā. (20) Teosaminṭiyā
 (21) Kappāsatiḥiminṭiyā कणसातिमिजिय An insect found in cotton-
 seed (22) Hilliya (23) Ihilliya (24) Ihingira (25) Kingirida (26)
 Bādhuya (27) Lahuva (28) Subhaga (29) Sovatthiya (svastika)
 (30) Suyabentā (srutavriṭā) 31) Indra-kāvika इन्द्रकाविक. A three-
 sensed insect of red-colour (32) Indra-gopa इन्द्रगोप an insect of
 red colour springing up in monsoon (32) Urutumbagā (33)
 Kucchala-vāhaga (34) yūkā (louse) (35) Hālāhala (36) Piśuka पिशुक
 A three-sensed being (चंचड) (37) Sata-pādaka शतपादक A centiped.
 (38) Uomhi गोम्ही A centiped (कानखजुरो) (39) Hastiśaunda हस्तिशौण्ड
 • A three-sensed being having a trunk like an elephant, and other
 insects, worms etc of a similar type are tri-indriya or three-
 sensed living beings. They are all saṃmūrcchima (born without
 the union of parents) and they are napuṃsaka (of neuter inclina-
 tion.) They are narvantā (fully developed) and a-paryāpta (un-
 developed)

णोत्पन्नाः । धान्यकीटा घुणत्वेन प्रसिद्धाः चकाराद्वातेरिकादयोऽपि मन्सव्याः ।
कुन्थुः प्रतीतः । गुवाली जीवविशेषः । ईलिका लढाः । इन्द्रगोपा ये, आषाढे
प्रथमवृष्टौ जीवा उत्पद्यन्ते, द्रष्टः शिरोधृता ये वामनहर्तारो लोके मामलात्वेन
प्रतीताः इति त्रीन्द्रियाः नामतः केऽप्युक्ताः । इहापि विभक्तिलोप-छन्दत्वा
दिति गाथाह्वयार्थः ॥ १६-१७ ॥

D C. 16-17. Under the category of pipilika, yukā etc, other small and big germs of the same kind, should be included Ilikās are produced in corn, as well as, in sweet things such, sugar, jaggery etc. Gritelikas are commonly known as 'ghimels' and are found in rotten ghee. The sāvā insects are produced at hair roots and are considered inauspicious. Go-kitas are the various insects that are produced on different limbs like ear, axilla etc of various animals. Indra-gopas are the small insects of red colour which are produced in earth in the beginning of the rainy season, and as they are seen without heads, they are popularly known as "māmālā". These are some of names of tri-indriya or three-sensed living creatures.

Four-sensed Living Beings

अथ केषाञ्चिच्चतुरिन्द्रियाणां नामतो (मानि) गाथया दर्शयन्नाह—

चतुरिन्द्रिया य विच्छू द्विकुण भमरा य भमरिया तिङ्गा ।
मकली डंसा मसगा, कंसारिय कविलडोला य ॥ १८ ॥

Caturindriyā ya vicchū dhīṅkuṇa bhamarā ya bhamariyā tiddā ।
Macchiya damsā masaga kamsāri kavila-ḍolāi 18

Caturindriyāśca vriściko dhīṅkuṇā bhamarāśca bhramarikāstiddā ।
Makṣikā damsā maśalāḥ kamsārikā kapiladolādayaḥ] 18.

Trans 18. Scorpion, cattle-bugs, drones, bees, locusts, flies, gnats, mosquitoes, moth, spiders, grass-hoppers etc are four-sensed creatures.

व्याख्या-चतुर्भिरिन्द्रियैरुपलक्षिताश्चतुरिन्द्रियाः* इति पदं सर्वपदेषु

* चत्वारि इन्द्रियाणी येषामिति ।

संबध्यते । ततो वृश्चिकः प्रतीतः । ढिंकुणो जीवविशेषः । भ्रमरा भ्रमरिका च, यणविकारादिविविधभेदवत्तया पदद्वययर्शनं । तिङ्गाः-शलभाः तदग्रहणात्पतङ्गादयीऽपि योया । “मक्खी त्ति” मक्षिका उपलक्षणेनान्मधुमक्षिकादयोऽपि । देशाः सिन्धुविषयप्रसिद्धाः प्रावृडुद्धवा । मशकास्तु देशाकारवन्तः सर्वानुभाविनश्च । येषां महणाद्गणकुत्तिकादयो ग्राह्याः । कमारिका विख्यातैव कविलडोल त्ति कपिलका जीवविशेषः । कम्भिश्चिद्विषये टिट्ठण इति प्रसिद्धः । इत्यादयश्चतुरिन्द्रिया अनेके ज्ञेयाः । इह येषां नामोक्तं परं सम्यक्तया तोपलक्ष्यन्ते ते तत्ताद्विषयभाषाविशेषैरप्रसिद्धत्वान्, परं त्विन्द्रियविशेषैरेकेन्द्रियादयो मन्तव्याः । तथैकेन स्पर्शनलक्षणेनेन्द्रियेणोपलक्षिता एकेन्द्रियाः । एवं स्पर्शनरसनाभ्यां द्वीन्द्रियाः । तथा स्पर्शनरसनप्राणैस्त्रीन्द्रियाः । पूर्वोक्तैः सचक्षुभिरिन्द्रियैश्चतुरिन्द्रियाः । एतैः सश्रोत्रैरिन्द्रियैः पञ्चैन्द्रियाः । एवमिन्द्रियविभागैरेकेन्द्रियादय उपलक्षणीयाः । अथवा अन्यदपि स्वरूपं किञ्चिद्दृश्यते, यथा-प्रायशो द्वीन्द्रियाणां चरणा न भवन्ति । त्रीन्द्रियाणां चतुर्भ्यश्चरणेभ्य उपरि षड् बहवो वा चरणा भवन्ति कर्णश्रगालीव । चतुरिन्द्रियाणां तु

According to Pannavaṅga Sūtra, the Caurindiya Jivas (four sensed living beings) are of numerous varieties—They are (1) Andhiya अंधिय A living beings with four sense organs (2) Pattiya पतिय 3 Macchiyā मच्छिय Maksiḥā मक्षिका A fly (मक्खी) (4) Maṣaka मशक A mosquito (5) Kīta कीट A worm (कीट) (6) Pataṅga पतंग A butter-fly (7) Dhaṅkuṇa धंकुण Cattle-bug (काट) (8) Kukkada कुक्कड (9) Kuṅkuha कुंकुह (10) Nandāvarta नन्दवर्त (11) Singirada सिंगिरड (12) Kriṣṇa patra कृष्णपत्र (13) Nilapatra नीलपत्र (14) Lohitapatra लोहितपत्र (15) Halidrapatra हालिद्रपत्र (16) Śuklapata शुक्लपत्र (17) Virapakṣa विरपक्ष (18) Vicitrapakṣa विचित्रपक्ष (19) Ohaṅḍiā ओहण्डीया (20) Jalakārin जलकरिन (21) Gambhirā गम्भीरा (22) Nigiva निगिवा (23) Acchiroda अचिद्धरोड (24) Acchivēdha अचिवेध (25) Saratāṅga सरतंग (26) Néura नेउर (27) Dolā डोला (28) Bhrmara भ्रमर Drone (29) Bharilī भरिली (30) Jarulā जरुला (31) Totṭā टोट्टा (32) Vinchuyā विन्दुया Scorpion (33) Patta-vicchuyā पत्तविन्दुया (34) Chāṅga-vicchuyā चांगविन्दुया Scorpion produced in dung (35) Jala-vicchuyā जलविन्दुया Scorpions

ताष्टौ चरणाः स्युः । पञ्चेन्द्रियाणां तु द्वौ चत्वारोऽष्टौ वा, अथवा सर्व-
मत्स्यादीकामिव न तु नियमः । अथवा मूर्ध्नी मुखस्य उभयोः पार्श्वयोर्वा
वालौ स्यातां येषां ते त्रीन्द्रियाः । तथा पुनर्मूर्ध्नी येषां वालाः रङ्गयवद्भ-
वन्ति ते चतुरिन्द्रियाः । इत्युक्तो द्वीन्द्रियादीनामुपलक्षणोपाय इति गाथार्थः
॥ १८ ॥

D C 18. *Dhīnkuṇa* is a kind of bug found on bodies of cattle. *Bhramara* and *bhramarikās* are of various colours and shapes. *Tiḍḍas* (locusts) include butterflies also *Makṣikā* includes *madhu-makṣikā* (honey bees). *Damśas* (gnats) are seen in marshy places in monsoon; mosquitoes are similar to gnats but they are produced in all seasons. *Bhaṇakuttikā* should also be included in that class.

Ekāndriya living beings have got only one sense-organ viz that of touch. *Dvīndriyas* are said to possess two sense-organs viz those of touch and taste. *Tri-indriyas* have got three sense-organs viz those of touch, taste, and smell. *Catur-indriyas* possess the senses of sight in addition to three mentioned above viz those of touch, taste, smell, and sight. *Pañcāndriya Jivas* have all the five sense-organs viz those of touch, taste, smell, sight, and hearing.

These creatures can be identified in another way also:—
Mostly two-sensed creatures have no feet; three-sensed creatures possess four to six or more feet as in the case of the centipede; four-sensed creatures have got six or eight feet; five-sensed

found in water (36) *Priyaṅgala* प्रियंगल (37) *Kaṇaga* कणग (38)
(38) *Gomāyā-kīḍā*—गोमयकीडा Insects found in foeces, dung, and several other varieties They are *samimurcchima* (produced without union of parents) and *napuṃsaka* (neutral). They are *paryāptā* (fully developed) and *a-paryāptā* (not completely developed)

living beings have two, four, or eight feet. There is on such prescribed rule in case of some creatures like serpents, fish etc.

There is a third way of distinction also:—Three-sensed creatures are distinguished by two hairs on the two sides of the face, while four-sensed creatures are identified by clusters of hair in the shape of horns, right on the head

Classifications of Pañcēndriya Jivas

पञ्चिन्द्रिया य चउहा नारयण तिरिया-मणुस्स-देवा य ।

नेरइया सत्तविहा नायव्वा पुढवी-भेएणं । १९ ॥

Pañcīndiyā ya cauḥā nāraya tiriyaṃaṇussa-dēva ya ।

Nēraiya sattavihā nāyavvā puḍhavi bhēṇaṃ 19

[पञ्चेन्द्रियाश्च चतुर्षां नारकास्तिर्यञ्चो मनुष्या देवाश्च ।

नेरयिकाः सप्तविधा ज्ञातव्याः पृथ्वीभेदेन ॥ १९ ॥

Pañcēndriyāśca Caturdhā narakāstiryāncō manuṣyā dēvaśca ।

Nairayikāḥ saptavidhā jñātavyāḥ prithvi-bhēdēna] 19.

Trans—19. And the Pañcēndriya (the five-sensed living beings) are four-fold viz 1 Nārakas (infernal beings) 2 Tiryāncas (lower animals) 3 Manuṣyas (human beings) and 4 Devas (gods). Out of these, the Nārakas (infernal beings) must be understood to be of seven varieties in accordance with the kinds of the different prithvis (earths). 19

व्याख्या स्पर्शनरसनघ्राणचक्षुः श्रोत्रलक्षणादीन्द्रियाणि पञ्च येषां ते पञ्चेन्द्रियाः । ते चतुर्विधाः नारकतिर्यङ्मनुष्यदेवभेदैः । तत्र नारकाः रत्नप्रभादिपृथ्वी भेदेन सप्तधा ।—तद्यथा—“कै गै रै” शब्दे नरानुपलक्षणा-तिर्यञ्चोऽपि योग्गतानतिक्रमेण कायन्त्याकारयन्तीति नारकाः सीम-न्तकादयस्तेषु भवा नारकाः । एते नारकाः क्व भवन्ति तद्विशेषं दर्शयति । तथा रत्नप्रभादिषु पृथ्वीषु । तत्र गन्तानि वज्रादीनि, प्रभाशब्दोऽत्र रूपशक्ती

वायुलयनाच्ची वा. ततो रत्नानि प्रभा स्वरूपं स्वभावो रत्नानां प्रभा
 बाहुल्यं यस्याः सा रत्नप्रभा रत्नबहुला इत्यर्थः । तद्बहुल्यं च
 स्वरकाण्डगतप्रथमरत्नकाण्डापेक्षं तथाप्य (ह्य) स्यां षोडशयोजनानां सहस्रा-
 (णि) प्रथमं स्वरकाण्डं, चतुरशीतिद्वितीयं पङ्कबहुलकाण्डं, अशीतिस्तृतीयं
 जलबहुलकाण्डमिति । शेषास्तु पृथिव्यः सर्वा अपि पृथ्वीस्वरूपा । केवलं
 शर्कराप्रभा शर्कराबहुला इत्यादि नामानुसारतोऽन्वर्था भावनीयाः ।
 यावत्तमस्तमसः प्रकृष्टतमसः तमस्तमसो वाऽत्यन्ततमसः प्रभा बाहुल्यं यस्यां
 सा तमस्तमः प्रभा तमस्तमः प्रभा वेति ।—उक्तं च—तस्य सहस्रा सोलस,
 स्वरकंडं पङ्कबहुलकंडं तु । चुलसीइ सहस्साई असीइ जलबहुलकंडं तु ॥ १ ॥
 एवं असीइ लस्वा स्वरकंडाई हि धम्मपुढवीए । सेसा पुढबिरूवा पुढवीओ
 हुति बाहुला ॥ २ ॥” ततो रत्नप्रभा १ शर्कराप्रभा २ बालुकाप्रभा ३
 पङ्कप्रभा ४ धूमप्रभा ५ तमः प्रभा ६ तमस्तमः प्रभा ७ । आसां पृथ्वी-
 नामेवं नामानि । तथा चासां निरन्वया नामसंज्ञाः प्रोच्यन्ते—“धम्मा १
 वंसा २ सेला ३ अंजण ४ रिट्ठा ५ मघा य ६ माघवई ७। नामेहिं पुढवीओ,
 छत्ताई छत्तसंठाणा ॥ १ ॥ सुगमैव । नवरं सप्तापि पृथिव्यः समुदिताश्छत्र-
 मतिक्रम्य छत्रं तत्संस्थापनाः । यथा छपरिच्छत्रं लघु, तस्याधो महत् ततोऽपि
 अधो महत्तरं, एवंमेवाधोऽधो महाविस्तारः । अथासां पिण्डबाहुलयान्तरादि
 वक्तव्यता प्रज्ञापनादिशास्त्रेभ्योऽवसेया । पुनरेतासु नारकाणां गतिस्थिति
 अवगाहना (वेदना)—दि मस्तुतमपि ग्रन्थकृता नोक्तं, मयाऽपि ग्रन्थगौरवमया-
 भात्रलिख्यते । इत्युक्तो नारकपदस्यार्थः ॥ १९ ॥

D. C. The five-sensed living beings are characterised by the five sense-organs viz that of (1) Touch, (2) Taste, (3) Smell, (4) Sight, and (5) Hearing. They are four-fold:—

1. Nāraka (Infernal) 2. Tiryanca (lower animals) 3. Manuṣya (human beings) and 4. Dévas (celestial beings).

The infernal beings are seven-fold. The earths, also, being seven, thus—(1) Ratnaprabhā (2) Śarkarāprabhā (3) Vāluka-prabhā

(4) Pañka-prabhā (5) Dhuma-prabhā (6) Tamah-prabhā and (7) Tamastamah-prabhā—where the term 'Prabhā' has the sense of "Form" (rūpa) or abundance (bahulatā). Others give the following names viz (1) Dhammā (2) Vaisā (3) Sēlā (4) Anjanā (5) Rīṭhā (6) Maghā and (7) Māghavai.

These earths have spread downwards and have become more and more expansive in their respective course; the last i.e. the Tamastamah-prabhā being the most expansive

Those that give forms to naras or human beings and to lower animals according to propriety are called the narakas, the first of which is Śimantaka. Similarly Narakas are those that spring from these Narakas (19)

[We are Manuṣya (human beings) Cows, buffaloes, horses, donkeys etc. are tiryancas (lower animals); Parrots, crows, sparrows etc. are khécara jivas (animals flying in the sky). Alligators, fishes, crabs etc. are jala-cara (animals living in water-aquatic animals). They are all called Pancéndriya Tiryanca Jivas.

The place of residence for all varieties of living beings, is called Viśva विश्व The Universe. In Jaina Hagiology, it is technically called Loka (लोक) or Cauda Rajju* Loka (चौदरज्जुलोक) It is also called Cauda Raja loka (चौदराज लोक). Beyond that, the space is called A-loka (अलोक).

Regions of enjoyment of celestial happiness for human beings and for lower animals as a reward for their good are called Déva deeds-loka (heavens). There are twelve Déva lokas.

*Rajju is a measure of length. According to that measurement, the Universe is fourteen rajjus in length, and hence it is called Cauda Rajju Loka

Regions suitable for inflicting agonising pains and mutilations of various parts of their bodies for human beings and for lower animals as punishment for heinous acts during previous lives

are called Nareka Bhūmis (Infernal Regions, Hells). There are seven Naraka Bhūmis. They are arranged one below the other. The first naraka bhūmi viz Ratna Prabhā Prithvi is the top-most. Human beings and tiryancas (lower animals) live on the upper surface of Ratna Prabhā earth. Below it, is the second or Śarkarā Prabhā earth, below it is the third or Vālukā-prabhā and so on, the seventh or the Tamastamah Prabhā. The first Naraka-bhūmi is one rajju long and one rajju broad. The second is two long and two broad. The third is three long and three broad. The fourth is four rajjus long and four rajjus broad. The fifth is five long and five broad. The sixth is six rajjus long and six broad. And the seventh Narakabhūmi is the lowest and it is seven rajjus long and seven rajjus broad. Every one of these seven Naraka bhūmis is supported by Tanuvata तनुवात, Ghanavāta घनवात and Ghanodadhi घनोद्धि. These Nāraka-bhūmis are named (1) Dhammā (2) Vamśā (3) Sella (4) Anjana (5) Riṣṭā (6) Maghā and (7) māghavati respectively. They are popularly known as 1 Ratnaprabhā, 2 Sarkarā-prabhā 3 Vālukāprabhā 4 Pañka-prābhā 5 Dhūmaprabhā 6 Tamah-prabhā and 7 Tamastamah-prābhā.

The portion of the Universe containing the seven Nāraka prithvis is known as Adhaḥ Loka अधःलोक The Lower World.

Above it, is the Tircchā Loka तिरच्छालोक The Middle World, resting on the uppermost layer of the Ratna-prabhā earth and inhabited by human beings and lower animals.

Above the human and animal habitation, is the Sun, the Moon, the Nakṣatras and innumerable Stars.

The portion of the Universe containing Déva-loka (Celestial abodes—heavens—) is called Urdhva Loka ऊर्ध्वलोक The Upper World.

On the top of the Universe is Siddha Śilā सिद्धशिला (the Abode of Liberated Souls)

One yojana above the Siddha-Śilā, is, A°-loka अलोक

It will be seen that the Nārakās (Infernal Beings, Hellish Beings—Denizens of Hell) living under ground, suffer terrible miseries. Manuṣyas (human beings) and Tiryancas (lower animals brutes, sub-human beings) living in Tircchā-loka have slight misery and proportionately much happiness. While the most happy individuals enjoying all the divine pleasures of the senses, are the Dévas (gods celestial beings)

Liberated Souls have unique, incomparable and eternal happiness which cannot be equalled by any divine happiness.

Tiryanca Pancéndriya Jivas Jalacara

जलयर-थलयर-खयरा त्रिविधा पंचिदिया तिरिक्वा य ।

सुसुमार-मच्छ-कच्छव-ग्राहा-मगरा य जलचारी ॥ २० ॥

Jalayara-thalayara-khayarā tivihā pañcidiyā tirikkhā ya ।

Susumāra-maccha-kacchava-gāhā--magarā ya jalacār । 20

[जलचर-स्थलचर-खचरास्त्रिविधाः पञ्चेन्द्रियास्तिर्यञ्चश्च ।

सिशुमारा-मत्स्याः-कच्छपा-ग्राहा-मकराश्च जलचराः ॥ २० ॥

Jalacara-sthalacara-khacarāstrividhāh pañcēndriyāstiryāñcaśca ।

Siśumārā-matsyāh-kacchapā grāhā makarāśca jalacarāh । 20

Trans. 20. The five-sensed tiryancas on their part, are of three kinds viz jalacara (aquatic) sthalacara (land-going and khé-cara (sky-going). (Out of these three) the aquatic, animals are :- Susumāra (a species of aquatic sub-human beings resembling a buffalo) matsyāh (fishes), kacchapā (crabs), grāhā (a very powerful aquatic animal resembling a long thread which can drag away an elephant into water), and makarāh (crocodils). 20.

व्याख्या-अथ तिरश्चां नामार्थजात्योविशेषं व्याकुर्वन्नाह-जलचरः पूर्वं तिर्यक्छन्दार्थः, स चार्यं-तिर्यगञ्चन्तीति यदि वा तिरोहिताः स्वकर्म-वशवर्तिनः सर्वासु गतिषु गच्छन्त्युत्पद्यन् इति तिर्यञ्चः, त्रिधा-जलचरादि-भेदैः । जले प्रानीये चरन्तीति जलचराः । “ चर गति भक्षणयोः” इति

प्रसिद्धं, तदभावे विपत्तिमाप्नुवन्ति । तथा स्थले भूम्यां (भूमेः उपरि चरन्तीति स्थलचराः । खे आकाशे चरन्तीति खचराः, अलुप्तविभक्तिके खेचरा इत्यपि स्यात् । अथ पूर्वपदस्य विशेषं दर्शयति—सुसुमारो जलचारी जीवविशेषः प्रसिद्ध एव । मन्स्योऽपि विदित एव, परं मत्स्यनामग्रहणेन सर्वे भेदास्तेषां ग्राह्याः । विविधाकारवत्तया ।

यदुक्तं श्री आवश्यकबृहद्दृत्तौ पञ्चशतादेशाधिकारे—“तत्थ जे पढम-वज्जा नेगमसंग्रहववहारा य ते निविहं पि उप्पत्ति, इच्छंति, समुद्दाणेणं जहा तित्थगरस्स सएणं उद्दाणेणं वायणाए वायणायरियस्स निस्साए जहा भगवया गोयमसामी वा दो (भगवओ गोयमसामिणो २, लद्धी (इ) वा-अमवियस्स णत्थि, भवियस्स पुण उव्वदेसगमंतरेणावि पडिमादि दड्डूणं सामाइयावर णिज्जाणं कम्माणं खओवसमेणं सामाइयलद्धी समुपज्जहि, जहा-सयंभुरमण समुदे पडिमासंठिदा य मच्छा पउमपत्तावि पडिमा संठिया साधु संठिदा य, सव्वाणि फिर तत्थ संठाणाणि अत्थि मोत्तूणं वलयसंठाणं, एरिसं णत्थि जीवसंठाणं त्ति ताणि संठाणाणि दड्डूणं करसइ सम्मत्तसुयचरित्ताचरित्तसामा-इयलद्धी समुप्पज्जैज्जा इति । ” तथा कच्छपः कूर्मः । ग्राहो जीवविशेषस्तन्तुक-योनि प्रसिद्धः । मकरो महामत्स्यः । इत्यादयो जलचरा अनेके ज्ञेयाः ॥२०॥

D. C. 20. The different names are philologically explained thus—(1) Tiryāṅca—A tiryāṅca is a lower animal, a bird or a beast that moves (āṅcati) obliquely (tiryak); or, one that goes (āṅcati) to various births, by the force of Karmans (actions) even after vanishing (tirohitaḥ) (2) Jalcara is an aquatic animal that moves in water (Jalē carati)* (3) Sthala-cara—A sthala-cara is a

According to Pannavaṅṅ Sutra—the Jalacara pañcēndriya Tiryāṅca-yonikāḥ (Five-sensed aquatic lower animals) are of five kinds They are (1) Matsya (fishes) (2) Kacchapa (tortoise) (3) Uraḅha (4) Magara and (5) Śiṣumāra.

land-going animal that moves on the land or sthala (4) Similarly, the Kécaras (birds) move (i.e. fly) in the sky (khé)

Five, out of the many aquatic animals are mentioned in the Gāthā. From the categories of these five, others must be understood.

It is stated in Āvaśyaka-vritti, 105 th Ādeśa, quoted in the vyakhyā, of this Gāthā, that

- (I) The Matsyas (fishes) are of numerous varieties They are (1) Ślakṣṇa matsya श्लक्ष्णमत्स्य A kind of fish (2) Kḥavalla matsya खवळपत्स्य (3) Juṅgamatsya जुंगमत्स्य (4) Vijhadiya matsya (5) Hali-Matsya (6) Magari-matsya मगरिमत्स्य A crocodile मगरमच्छ (7) Rohita matsya (8) Halisāgara (9) Gagara (10) Vaḍa (11) Vaḍagara (12) Gabbhaya (13) Usagārā (14) Timi (15) Timingala (16) Nakra (17) Tandula-matsya (18) Kaṇika matsya (19) Sāli (20) Svastika-matsya (21) Lambhana-matsya (22) Patākā (23) Patākātipatākā, and others.
- (II) Kacchapā (tortoises) are of two varieties viz (a) Asthi Kacchapā अस्थिकच्छप Bony tortoises and (b) Māṅsa Kacchapā मांसकच्छप Flesny tortoises
- (III) Grāha (an aquatic animal of a thread-like form powerful enough to drag away a big elephant into deep waters). They are of five varieties viz 1. Dili दिली 2. Vēṣṭaka वेष्टक 3. Mūrdhaja मूर्धज 4. Pulaka पुलक and 5. Simākāra सीमाकार
- (IV) Magarā (alligators) are of two kinds They are Saunḍa magara सैण्डमगर A crocodile having a trunk and Maṭṭha magara मट्टमगर.
- (V) Śusumāra is a big aquatic animal resembling a he-buffalo.

These aquatic animals are saṁmurcchima (born without the union of their parents) and garbhaja (born from an uterus). The saṁmurcchima are neutral and garbhaja, are males, females, and neutrs.

In this gāthā, Tiryanca Pancéndriya Jivas are classified into their main three divisions as (1) Jalacara (2) Sthalacara and (3) Khécara Ekéndriya; Dvi-indriya tri-indriya and caturindriya jivas are also tiryanca and they called Vikaléndriya tiryanca विकलेन्द्रियतियैश्च because they do not possess all the five sense-organs.

The five Sthāvara Jivas viz (1) Prithvi (earth) (2) Ap (water) (3) Tejas (fire) (4) Vāyu (wind) and (5) Vanasapati (Vegetable kingdom) are Ekéndriya

Two-sensed, three-sensed and four-sensed are called Vikaléndriya jivas because they possess one or more senses, vikala (less) than the five-sensed (pancéndriya) jivas.

Sthāla-cara Tiryanca Jivas

चतुष्य उरपरिसप्पा-भुजपरिसप्पा य थलयरा तिविहा ।

गो-सर्प-नकुल पमुहा बोधव्वा ते समासेण ॥ २१ ॥

Caupaya-uraparissappā-bhuya parisappā ya thalayarā tīvihā ।
Co-sappa-naula pamuhā bodhavvā bé samāsēnam 21

[चतुष्पदा-उरःपरिसर्पा भुजपरिसर्पाश्च स्थलचरास्त्रिविधा ।

गो-सर्प-नकुल प्रमुखा बोधव्यास्ते समासेण ॥ २१ ॥

Catuspadā-uraparissarpā bhujaparissarpāśca sthalacarāstrividhā ।
Co-sarpa-nakula pramukhā bodhavyāsté samāsēna] 21

Trans-21 The land-going animals are of three kinds (1) The quadrupeds (2) the creeping (lit-breast-going) and (3) the arm-moving. They must be known succinctly as (animals) represented by a cow, a serpent (and) an ichneumon

व्याख्या—अधुना स्थल-चारिणां विशेषं प्रकटन्नाह—“चतुष्य स्थल चरास्त्रियैश्चास्त्रिविधा-चतुष्पदा-उरपरिसर्पा-भुजपरिसर्पाश्च । तत्र चतुर्विः

According to Pannavaṇā Sūtra-Sthālacara Pancéndriya Tiryanca-yonikas are of two kinds viz 1 Catuṣpada Sthāla-cara Pancéndriya Tiryanca-yonika and 2 Parisarpa Sthāla-cara Pancéndriya Tiryanca-yonika.

पदैश्चरन्ति गच्छन्ति ये ते चतुष्पदाः । उरसा हृदयेन परिसर्पन्ति ये ते
 चरः परिसर्पा ' आदिपद्म लोप ' इतिकृत्वा विसर्गलोपः कृष्णोरगादयः ।
 भुजभ्यां परिसर्पन्ति ये ते भुजपरिसर्पाः गृहगोषादयः । इत्येतैर्लक्षणैरुप
 क्लृप्तास्तिर्यञ्च । समासेनेति नामाद्यकथनेन स्वयमेव ज्ञेयाः ॥ २१ ॥

I Catuspada Sthālacaras are (1) One-hoofed (2) Two-hoofed
 (3) Gaṇḍipada (having feet resembling a goldsmith's anvil
 or the pericarp of a lotus e. g. an elephant and (4) Feet
 with claws (1) One-hoofed are (1) Aśva अश्व A horse (2)
 Aśvatara (a donkey) (3) Uhoḍāka (a kind of horse) (4)
 Gaṇḍabha an ass (5) Gorakhāra (a white ass) (6) Kandalaga
 (7) Āvartaga (8) Sirikandalagā

II (2) Two hoofed are:- 1) Camels (2) Cows (3) Gavaya
 (a species of ox) (रोक्ष) (4) Mahiṣa (a he-buffalo) (5) Mriga
 (a deer) (6) Sambara a reindeer (साभर) (7) Varāha (a hog,
 a boar) (8) Aja (sheep) (9) Elaga (a ram) (10) Pasaya (11)
 Ruru (a kind of deer) (12) Śarabha (an octo-ped wild animal
 which can carry a big elephant on its back (अष्टपद) (13)
 Camara a kind of deer resembling a buffalo, the hair of
 whose tail is used for making chowries (14) Kuraṅga
 (a deer) (15) Goḷarṇa (a kind of animal with ears resembling
 those of cows and having two hoofs) etc

III Gaṇḍi padā are (1) Hatthi (an elephant) (2) Hatthi puṇayaga
 (3) Maṅkuna-hasti (an animal having round legs like those
 of a elephant) (4) Khadgi (a rhinoceros) (5) Gaṇḍa (a kind
 of rhinoceros)

IV Sa-nakhapadā (feet with claws) are (1) Simha (a lion) (2)
 Vyāghra (a tiger) (3) Dvipī a leopard) (4) Accha a bear)
 (5) Tarakṣa (6) Parassara 7 Srigala (a jackal) (8) Biḍāla
 (a cat) (बीडाली) (9) Śunaka (a dog) (10) Kolaśunaka (a big pig)
 (मोढ़ डुकर) (11) Kokantikā, (a jackal) (कोकन्ती) (12) Śāsaka (rabbit)
 (शासक) (13) Citraḱa (a leopard) (चित्तौ) (14) Cillalagā.

FIVE-SENSED QUADRUPED LIVING BEINGS



1 Cow, 2 Elephant, 3 Lion, 4 Horse, 5-6 Serpent 7-8 Monkey
9 Rat, 10 Lizard, 11 Mongoose 12 Squirrel.

FIVE SENSED BIRDS



1 Birds with feathery wings

3 Birds with wings closed

2 Birds with skin wings

4 Birds with wings expanded

D. C. 21. The quadrupeds move on four legs; the creeping animals move on their breasts; while the bhuya parisarpas move with the help of their arms. The significance of the word "samāsēna (succintly) is that, these are to be understood even without the mention of theirsnames etc. 21.

Ura-parisarpas are (1) Ahi (2) Ajagara (3) Āsāliyā and (4) Mahoragā.

(1) Ahi (snakes) are Darvikara (with a hood on their heads) and Mukulin (without hood). Darvikara Ahi are (1) Āsivīṣa (a serpent with venom in its fangs.) (2) Driṣṭi-vīṣa (with venom in their eyes.) (3) Ugra-vīṣa (snakes with a virulent poison) (4) Bhoga-vīṣa (snakes with a poison in their entire body) (5) Tvacāvīṣa (with a poison in their skin) (6) Lālāvīṣa (with a venom in their saliva) (7) Ucchvāsa-vīṣa (with the venom in their breath-inspiration) (8) Nihśvāsa-vīṣa (with) the venom in their expiration (9) Kṛiṣṇa sarpa (Black snake) (10) Ś ēta sarpa (white snake) (11) Kākodara (12) Dugdha-puṣpa (13) Kōlāha (14) Meliminda (15) Śesendra etc.

Mukuli Ahi (without a hood) are (1) Dēvvaga (2) Coṇasa (3) Kāsāhi (4) Vaiulā (vyāla) (5) Cittali चित्तल (6) Maṇḍalī (7) Māli (8) Ahi salāgā (10) Vāsapatākā etc.

(2) Ajagara (boa)

(3) With regard to Asālika snakes, Śramana Bhagavān Mahāvīra, to a question from Gautama swāmi, replied:—O Gautama ! Asālikas are not produced from an embryo, but they are produced as sammurcchima (born without the union of parents). They are born only within manuṣya kṣetra, not outside it. They are produced all throughout the Fifteen Karma Bhūmis or five Mahā Videha but they are produced only in Camps of Cakravartins, Vāsaudēvas, Baladevaś, Mandaliks, Mahā Maṇḍlika, or in a village, or a town or a place inhabited by merchants, or a kṣeṭa (a place enclosed by a mud-wall)—or a karbaṭa (a place surrounded

Khécara Living Beings

खयरा रोमय-पक्खी चम्मय-पक्खी य पायडा चेत्र ।

नर-लोगाओ बाहिं समुग्ग-पक्खी वियय-पक्खी ॥ २२ ॥

Khayara romaya-pakkhī cammaya-pakkhī ya pāyadā céva
Nara-logāo bahim samugga-pakkhū vipaya-pakkhī 22

by a small fortress, or a maṇḍaba (a village without any village within $2\frac{1}{2}$ kosa)-or a paṭṭana (a town which can be reached only by a sea-route) or a pattan पत्तन (which can be reached by horses, carts, as well as by sea-route) or a droṇamukha (where there is inlet, as well as an outlet for water, or an ākara (mines of gold, silver etc) or an āsrama (a dwelling-place for hermits) or where pilgrims have their dwelling-places or in capital towns of kings. When the camp of a cakravartin is to be destroyed numerous as ālika snakes spring up there At birth time, they are of a size of an innumerable part of an angula in all directions but each one of them assumes the size of twelve yojanas in all directions, and emerging from the ground under the camps, they produce huge pits into which, the army of the Cakravartin tumbles down and is destroyed -These creatures have an ultimate life limit of an Antara mahurta

(4) Mahoragas are of various sizes viz. (1) of one āngula- (angala) (2) Angulapuhuttiya (2-9) Angulas (3) Vitasti (one span) (4) Vitasī puhuttiyā (2-9) spans (5) Ratnin (one hand) (6) Ratni Prathaka (2-9 hands) (7) Dhanuśa (four hands) (8) 2-9 hands (9) Gāu (2000 dhanuśa) (10) Yojana (11) Yojana prathakta (12) Yojanasāta (13) Yojana Sahasru

Bhuja Parisarpas

Bhujaparisarpas are (1) Nakula (mangoose) (2) Saha (3) Sarat (chameleon) (क.ली.जे) (4) Śalya (5) Sarañṭha (6) Sāra (7) Khora (8) Qharoṭṭa (Horse lizard) (9) Viśvambhara (10) Mūśaka (rats) (11) Māngusa (A weasel) (12) Ksirala (13) Johā, and (14)

[स्वचरा रोमजपक्षिणः चर्मजपक्षिणश्च प्रकटाश्चैव ।

नरलोकाद् बहिः समुद्रपक्षिणो विततपक्षिणः ॥ २२ ॥

Khacarā romaja-pakṣiṇah carmaja pakṣiṇāśca prakatāścaiva
Nara-lokād bahiḥ samudrapakṣiṇo vitata-pakṣiṇah. 22 |

Trans-22 The bristle-winged and the skin-winged birds are of course, well-know, Outside the nara-loka i. e. outside the world of human beings (are the birds with folded and unfolded wings. 22.

व्याख्या-२२ इत्युक्तः स्थलचरविभागोऽथ स्वचरविशेषं व्याकरोति-
“स्वचरा” रोमणो जाता ये पक्षास्ते रोमजपक्षाः, रोमजपक्षां सन्त्येषामिति
रोमजपक्षिणः शुककाकादयः । चर्मणो जाता ये ते चर्मजाः, चर्मजाश्च ते
पक्षाश्च, ते सन्त्येषामिति चर्मजपक्षिणः बल्गुलीचर्मचटिकादयः । ते द्विधा
अपि प्रकटा एव पक्षोपलक्षितत्वात् । चः समुच्चये । एवकारस्तु विविधजाति-
विशेषदर्शनार्थः । एते हि पञ्चचत्वारिंशद्विधयोजनप्रमाणमनुष्यलोकान्तवर्तिनः ।

Catuspādika (a species of serpents with four feet). They are sammurcchima and garbhaja The first are neuter, and the garbhaja are males, females and neuter. They are paryaptā (fully developed) and a-paryāptā (undeveloped), not well-developed).

According to Pannavaṇā Sūtra, Khécara Pancéndriya Tiry-
anca-yonikas are of four kinds vir (1) Carma-pakṣi (2) Loma-
pakṣi (3) Samudaka-pakkhi and (4) Vitata-pakṣi.

I Carmapakṣi (1) Vāguli (a bat) (2) Joloyā (3) Aḍilla (4) Bhāra-
ṇḍra-pakṣi (a bird which has one bill and two bodies; the
gap between the two bodies being very minute, it has to
take great care to support them. It can carry heavy weights
on its wings (5) Jivam-ḥiva (the chakore bird) (6) Samudra-
vāyasa (a sea-crow) (7) kaṇṇate (8) Pakṣi-vīralikā (a parti-
cular bird resembling a cat.

II Loma-pakṣi are (1) Dhānka (a bird feeding upon insects
living in water) (2) Kaṅka (an aquatic carnivorous bird; a

तत्र मनुष्यलोकसंज्ञा क्रियद्यावत्तदर्शयति तथा जम्बूद्वीपो धातकीखण्डः
 पुष्करवरद्वीपार्धं चेत्यर्धतृतीयद्वीपाः । लवणकालोदश्वेति दौ समुदौ ।
 ए ते समुदिता हेममय मानुषोत्तराचल प्रतिक्षिप्तं मनुष्यक्षेत्रं, अत्र मनुष्याणां
 जन्मनो मरणस्य च संभवात् । तत्र पञ्चचत्वारिंशत्सङ्ख्येषु भरतादिक्षेत्रेषु
 षट्पञ्चाशत्सङ्ख्येषु चान्तरद्वीपेषु जन्ममरणं प्रतीतं, न तु वर्षधरपर्वतादिषु ।
 प्रायो जन्म न घटते, मरणं तु संहरणतो विद्यालब्धितो वा तत्रगतानां
 संभवति । मनुष्यक्षेत्राब्दहिर्जन्ममरणभाजो मनुष्या न भूता न मवन्ति न
 भविष्यन्ति । यद्यपि कश्चिद् देवो दानवो विद्याधरो वा वैरनिर्यातनार्थं बुद्धि

heron (3) Kurala (osprey) (4) Vāyasa (a crow) (5) Cakra-
 vāka (6) Haṅsa (Royal swan) (7) Kala-haṅsa (a swan) (8)
 Rajā-haṅsa (Royal swan whose bill and feet are red and
 whose eyes are white) (9) Pāya haṅsa (a species of royal
 swan) (10) Ādā (a kind of bird that can swim in water) (11)
 Sēḍi (12) Baka (a stork) (बगलो) (12) Balākā (a female stork)
 (बगली) (13) Pāriplava (14) Kraunca क्रेञ्च (a heron) (15) Sārasa
 (a crane) (16) Mēsara (17) Masūra (18) Mayūra (a pea-
 cock) (19) Gahara (गृध्र Grīdhra) a vulture (20) Puṇḍarika
 (21) Kāka (a crow) (22) Kāminjua (a kind of bird with
 downy feathers) (23) Vanjulaga (24) Tētara (tittira) A pā-
 tridge (25) Vattagā (26) Lāvaka (लावरी) (27) Kapota (a dove
 a pigeon) (28) Kapinjala (chātaka bird) (29) Pārpata (a dove)
 (30) Cidaga (Cataka) a sparrow (31) Cāsa वैषया (32) Kukkuḍa
 (a cock) (33) Śuka (34) Barhin (a pea-cock) (35) Madana-
 śalākā (36) Kokila (the cuckoo bird) (37) Sēha (38) Varill-
 aga etc.

III Samudaka-pakṣi are not found in $2\frac{1}{2}$ dvīpas but they are
 met with in islands (dvīpas) and oceans outside the $2\frac{1}{2}$
 dvīpas.

IV Vitata-pakṣi are not found in $2\frac{1}{2}$ dvīpas, but they are met-
 with in dvīpas (islands) and sammdras (oceans) outside the
 $2\frac{1}{2}$ dvīpas.

मेवं विशते, यथाऽस्मात्स्थानादुत्पाटय मनुष्यमेनं नरक्षेत्राद्दृहिः प्रथिपामि, येनायमूर्ध्वशेषं शृष्यन्म्रियत इत्ति, तथापि लोकानुमावादेव सा काश्चिद्बुद्धिर्भुयोऽपि जायते, यथा संहरत्येव न. ब्रह्म वा पुनरानयति । तथा तेऽपि जङ्घ्याचारिणो विद्याचारिणो वा नन्दीश्वरादीनपि यावद्गच्छन्ति, तेऽपि तेभ्यो मनुष्यक्षेत्रमागत्येव म्रियन्ते, तेनार्धतृतीयद्वीपसमुद्रपरिमाणमेव मनुष्यक्षेत्रं न शेषमिति । तच्चायामाविष्कम्भाभ्यां पञ्चचत्वारिंश्लक्षयोजनामि । अथ तद्बहिरपि द्विप्रकाश एव । के ते समुद्रकपक्षिणः अपरे विततपक्षिणः । तत्र समुद्रकवत्त्वांपूटीभूताः पक्षाएवां सन्तीति, वितता विस्तृता एव पक्षाः सन्त्येषामिति । तेषामाकाश एवोत्पत्तिविपत्ती श्रूयते संप्रदायादिति ॥२२॥

D. C.—22. The wings of the parrot, the crow, and the like grow out of their bristles, while those of birds like the cockroach and the sparrow grow out of their very skin. Both of these types are well-known (prakatā), for we can see the wings.

The word *ca च* (and) has the sense of addition while the word *éva एव* (of course) is used to make clear the disinction among the varieties of classes, for all of them dwell on the earth which extends to 45 hundred thousand yojanas [1 yojana = 5 miles]. Jambūdvīpa, Dhātakī khaṇḍa, and half of the Paṣkara-vardvīpa are $2\frac{1}{2}$ islands of which, the manuṣya loka (the world of living beings) consists. The Lavana Samundra and Kālodadhī [i-e the Salty and Black-watered respectively] are the two oceans. The naras (human beings) neither originate nor die outside these $2\frac{1}{2}$ islands. Hence, the name Nara-loka also

The two types of birds outside this land viz Samudgata pakṣi those having their wings folded for ever in the manner of a covered box and vitata pakṣi—those having their wings

Khécaras are samurcchima and garbhaja. Samurcchima are weuter and garbhaja are (1) males (2) females and (3) neuter. They are paryāpta (fully developed) and a-paryāpta (not fully developed.)

stretched for ever are traditionally said to be born and to die in the sky itself 22

Now the author proceeds to give the general divisions of living beings.

**Sammurcchima antī Garbhaj Pāncendriya
'Tiryancas and Mannusyas**

सर्वे जल-थल स्वयरा समुच्छिमा गर्भया दुहा हुंति ।
कम्मा-ऽकम्मग-भूमि-अंतरदीवा मणुस्सा य ॥ २३ ॥

Sarve Jala-thala-khayarā samucchimti gabbhayā duhā hunti
Kammā'kammaga-bhūmi-antara-dīvā maṇussā ya 23

[सर्वे-जल-स्थल-स्वचराः समुच्छिमा गर्भजा द्विधा भवन्ति ।
कर्मा-कर्मभूमिजा (महीजा) अन्तर्द्वीपा मनुष्याश्च ॥ २३ ॥

Sarvé Jala-sthala-khacarāḥ samūrccchimā garbhajā dividhā bhavanti
Karmma'karma bhūmijā (mahijā) antardvipā manusyāśca.] 23

Trans 23 All the (creatures)-aquatic, land-going, and sky-moving, fall under two heads-1 Sammūrccchima and Garbhaja. Sammūrccchima [or produced in course of universal expansion] and 2. Garbhaja [born of an embryo]. Human beings are born in the Karma-bhūmi [lands of action] in a-karma-bhūmi [lands without the arts of asi (sword-fighting), masi (learning), and krisi (cultivation)], as also in antar-dvipas (inner islands.)

व्याख्या—इत्युक्तः स्वचारिणां विशेषः । अथ तिरश्चां सर्वसामान्यतया विशेषं गाथार्थेन दर्शयन्नाह—“सर्वे जल० सर्वे तिर्यञ्चो जलचर स्थलचर स्वचरादिभेदभिन्ना द्विधा -संमूर्च्छिमगर्भजभेदाभ्यां । तत्र संमूर्च्छिनात्संमूर्च्छिमाः मातृषितृनिरपेक्षतया । तथा गर्भे जाता यदि वा गर्भाज्जाता वेति गर्भजाः, ते तु पञ्चेन्द्रिया एव, तिर्यञ्चोऽन्ये एकद्वित्रिचतुरिन्द्रियास्तिर्यञ्चः संमूर्च्छिमा एव । अथैषां संमूर्च्छिमानामुत्पत्तिविशेषं दर्शयति । यथा--एकेन्द्रिया द्वीन्द्रियाः स्वजातिमलनिरपेक्षतयोत्पद्यन्ते, त्रीन्द्रियास्तु स्वजातिपुरिषादिभूत्पद्यन्ते, चतुरिन्द्रियास्तु स्वजातिकालामलस्पृष्टादिभ्य उत्पद्यन्ते । पञ्चेन्द्रियेषु मत्स्या-

दयो जलचरा द्विधाऽपि स्युः । स्थलचरेषु उरः परिसर्पा भुजपरिसर्पाः प्रायशौ द्विधा स्युः । चतुष्पदतिर्यञ्चः संभूर्छिमाः क्वाप्युत्पद्यन्ते । गर्भजतियङ्मनुष्याः प्रसिद्धा एव । संभूर्छिमनुष्याणामुत्पत्तिस्वरूपं पुरतः प्रादुष्करिष्यति । तथा खचरेषु समूर्छिमाः शुकदहिकखञ्जरीटादयः क्षेत्रेष्ठीतिकारणतयोत्पद्यन्ते, तज्जात्यग्निल्लावयवत्वेन निष्पद्यन्ते । गर्भजखचरास्तु अण्डजास्ते प्रसिद्धा एव । इत्युक्तस्तरश्चां विशेषः प्रस्तावान्मनुष्यजातिविशेषं गाथार्धेनाह—
 “कम्माकम्म०” कर्म-कृषिवाणिज्यादिमोक्षानुष्ठानं श्रुतचारित्ररूपं वा तत्प्रधाना मह्यो भूमयस्ताः पञ्चदश भवन्ति । तद्यथा-एकं भरतक्षेत्रं जम्बूद्वीपं, द्वे भरते पुष्करार्धे एवं पञ्चभरतानि । एव मेव पञ्च महाविदेहाः तथैरवतानि च मत्त्येकं पञ्च पञ्चेति । तासु जाताः कर्ममहीजाः । कर्म पूर्वोक्तं, तद्यत्र न ता अकर्ममह्याः त्रिंशन्मिताः । तद्यथा हैमवतं १ हरिवर्षं २ देवकुर्वः ३ तथोत्तर-
 कुरवः ४ रम्यकं ५ ऐरण्यवत ६ चैताः षण्मह्यः । पञ्चभि मेरुभिर्गुणितास्त्रिंश-
 त्सङ्ख्या भवन्ति । तासु महीषु जाता अकर्ममहीजाः । एताश्च सर्वा अपि युगलधार्मिकाणां स्थानमाश्रयाः युगलधार्मिका एव नरतिर्यञ्चस्तत्र भवन्ति इति भावः । ते दशविधकल्पद्रुमाप्ताशनपानवसनालङ्कारादिभिः प्राप्तेन्द्रियसुखाः । इत्युक्तःकर्माकर्ममहीजानां विशेषः । अथान्तरद्वीपस्वरूपं प्रस्तावयति । उक्तं च—हिमवंतंता विदिसीसाणाइगयाइ चउसु दाढासु । सग सग अंतरदीवा पढम चउकं च जगईओ ॥ १ ॥ जोयणतिसए हितओ सय सय बुडी य छसु चउकेसु । अनुन्नजगइअंतर, समअंतरिअंतरासव्वे” ॥ २ ॥ हिमवद्भुभयमान्ता-
 भ्यां द्वेद्वेदंष्ट्रे निवर्तते । ततस्तासु चतसृषु दंष्ट्रासु विदिक्ष्नीशानादिषुसप्तसप्तान्तरद्वीपा भवन्ति । तेष्वन्तरद्वीपेषु प्रथमचतुष्कं जगतीतो योजनानां त्रिभिः

According to Pannavanā Sūtra, Manuṣyas (human beings) are of two kinds viz. (1) Sammūrccchima Manuṣsyas and (2) Garbha Manuṣyas.

While replying to a question from Gaṅgādhara Mahārāja Gautama Swāmī, the all-knowing Śramaṇa Bhagavān Mahāvira says.—Sammur-chima Manuṣyas are born (produced) in manu-

शतैरस्ति । ततः परं षट्सु चतुष्केषु अन्योऽन्यान्तरे जगतीद्वीपान्तरे च योजनशतवृद्धिश्च भवति योजनशतं वर्षत इत्यर्थः । तथा सर्वेऽपि द्वीपा अन्तरसमविस्तारा भवन्ति । अयमर्थः—जगतीद्वीपान्तराले द्वीपानां च विस्तारे प्रथमद्वीपचतुष्कमाश्रित्य योजनशतत्रयं, द्वितीयं चतुष्कमाश्रित्य योजनशतचतुष्टयं, इत्याद्येकैकयोजनशतवृद्ध्या यावन्सप्तमं द्वीपचतुष्कमाश्रित्य योजनशतनवकं भवतीत्यर्थः । अन्तरद्वीपानामेव जलोपरिगतं प्रमाणमाह—“पद्मचउक्कुञ्जवर्हि अद्वाइय जोयणे व बीसंसा । सयरिस बुद्धि परओ मज्जदिसि सव्वकोसदुगं ॥ ३ ॥” द्वीपानां प्रथमचतुष्कं बहिर्जम्बूद्वीपदिशि उच्चत्वं जलोपरि समकाशं सार्धे द्वे योजने विंशतिः पञ्चनवतिभागाश्च । एतदङ्कानयनविधिः क्षेत्रसमासवृत्तेरवसेयः । स्थूलवृत्त्या चतुष्के सप्तति सङ्ख्यानां पञ्चनवतिभागानां वृद्धिः क्रियते, सर्वेषामन्तरद्वीपानामेवं जलोपरिगतं भवति । अबैषामन्तरद्वीपानां नामान्याह—“सव्वे सवेइयंता पद्मचउक्कम्मि तेसिं नामाइं । एगोरग आभासिय, वेसाणिय चैव लंगूळे ॥ ४ ॥” सर्वेऽन्तरद्वीपा वेदिकावनखण्डमण्डिता ज्ञेयाः । तथा प्रथमचतुष्के तेषामुत्तरपूर्वादिदिशमादितः कृत्वा प्रादाक्षिण्येन नामानि यथा पकोरुकः १ आमाषिकः २ वैणाणिकः ३ काङ्गूलश्चेति ४ नामानश्चत्वारो द्वीपा वर्तन्ते । अथ “बीयचउके इय १ गय २ गो ३ सक्कुळि पुव्वकण्ण ४ नामाणो । आयरस १ मिंदग २ असो ३ गोपुव्वमुहउ ४ तइयम्मि ॥ ५ ॥” अथ द्वितीयचतुष्के इयकर्ण १ गजकर्ण २ गोकर्ण ३ चण्णुलीकर्ण ४ नामानश्चत्वारो द्वीपा वर्तन्ते । तृतीयचतुष्के आदर्श-

syas Kṣetra-2, dvīpas (islands) and samudras (oceans) in 15 Karma bhūmis, in 30 a-karma bhūmis, and in 56 Antara-dvīpas, in the (1) Foeces, (2) Urine (3) Cough (4) Mucus (5) Vomiting (6) Bile (7) Pus (8) Blood (9) Semen (10) Semminal Discharges. (11) Dead-body (12) During sexual intercourse (13) In the big cess-pools of cities (14) In all dirty-filthy places wherever there is decomposition of living or dead matter. They are of the size of an innumerable part of an aṅgula. They are conscience-less,

मुख १ मिण्डमुख २ अयोमुख ३ गोमुख ४ नामानश्चत्वारो द्वीपा वर्तन्ते ।
 अथ-इयगयहरिवग्घमुहा, चउत्थए आसकणहरिकण्णो । अकन्न कन्नापावरण
 दीव पंचमचउकम्मि ॥ ६ ॥ ” चतुर्थचतुष्केऽश्वमुख १ गजमुख २ सिंहमुख ३
 व्याघ्रमुख ४ नामानश्चत्वारो द्वीपा वर्तन्ते । पञ्चमचतुष्के अश्वकर्ण १ हरि-
 कर्ण २ अकर्ण ३ कर्णमावरण ४ नामानश्चत्वारो द्वीपा वर्तन्ते । अथ-उक-
 मुहो मेहमुहो, विज्जुमुहो विज्जुदंत छट्ठम्मि । सत्तमगे दंतता घणलहनिगूढ-
 सुद्धाय ॥ ७ ॥ षष्ठे चतुष्के उल्लकामुख १ मेषमुख २ विद्युन्मुख ३ विद्युददन्त ४
 नामानश्चत्वारो द्वीपा वर्तन्ते । सप्तमकेचतुष्के घनदन्त १ लघुदन्त २ निगूढ-
 दन्त ३ शुद्धदन्त ४ नामानश्चत्वारो द्वीपा वर्तन्ते । “एमेव सिहरिम्मि वि

ignorant, a paryāpta, and of an age-limit of an antar-muhūrta
 II Garbhaja manusyas are of three kinds (1) Karma-bhūmaka
 (belonging to Karma-bhūmi) (2) A-Karma-bhūmika (belonging to
 A-Karma bhūmi and 3 Antara-dvipaga (belonging to Antara
 vīpa (1) Karma-bhūmdka are those human beings who have
 to do work such as cultivation, dealings in merahandise and
 various arts and trades, and who also can work for their spiri-
 tual advancement and Final Liberation (2) A-karma bhūmika
 manusyaḥ are those human beings born in lands which are desti-
 tute of agriculture, arts, trades etc, who are born as twins
 (male and female) and are active sexually and whose desires
 for food, drink, clothes, ornaments etc are satisfied by ten Kalpa-
 drumas (desire-yielding trees)

(3) Antara-dvipaga Manusyas are of 28 kinds. They are
 (1) Ekoruka (2) Abhāsika (3) Vaiśāṅika (4) Nārigolika (5) Haya-
 karṇa (6) Gaja-karṇa (7) Go-karṇa (8) Saṣkuli karṇa (9) Ādarśa-
 mukha (10) Meṇḍha mukha (11) Ayo-mukha (12) Go-mukha (13)
 Aśva-mukha (14) Hasti-mukha (15) Simha-mukha (16) Vyāghra-
 mukha (17) Aśva-karṇa (18) Hari-karṇa (19) A-karṇa (20) Karṇa
 -prāvarṇa (21) Ulkā-mukha (22) Mēgha-mukha (23) Vidyun-
 mukha (24) Vidyud-danta (25) Ghana-danta (26) Laṣṭa-danta
 (27) Gṛha-danta, and (28) Suddha-danta.

अदृशीसं सर्वं हुंति छप्यन् । एषु जुयलरूपा पलियासंखस आउनरा ॥८॥
 एवमेव पूर्वोक्तरीत्या हि शिखरिणि पर्वतेऽप्यष्टाविंशतिद्वीपा भवन्तीति । सर्वे
 मिलिताः षट्पञ्चाशदन्तद्वीपा भवन्ति । एतेषु षट्पञ्चाशदन्तद्वीपेषु युगल-
 रूपा मनुष्याः पृथक् पमासङ्ख्येयदर्पायुषो वसन्ति । अथ शरीरप्रमाणादि-
 विशेषं दर्शयति— जोरुणसमंनतणु, पिष्टिकरंडाणाभेसि चउसट्टी । असणं
 च चउत्याओ. गुणही दिणवच्च पालमया ॥ ३ ॥ ११ ॥ ११ ॥ ११ ॥ ११ ॥ ११ ॥ ११ ॥
 शरीरं योजनदशांशोच्चं अष्टशतधनुरुच्छितमित्यर्थः । तथैतेषां शरीरे पृष्टि-
 करणानां चतुः पृष्टिर्भवति । तथैतेषामाहारेच्छा एकान्तराहाद्भवति । तथैतेषा-
 मेकोनाशीति दिनान्यप्रत्यपालनभावनतश्चेति । अथ सूत्रपदं व्याख्यायति-
 मनुष्यशब्दस्य निरुक्तिः—मनोरपत्यं मानुष्यः मनोर्याणौ पश्चान्तः (६-१-९४)
 य प्रत्यये मनुष्यः अणप्रत्यये मानुषः मानुषानि (इ) ति, पुनः के मनुष्याः ?
 आन्तरद्वीपाः समुद्रान्तर्भूतषट्पञ्चाशदद्वीपसमुद्राः । च समुच्चये । इत्युक्त्वा
 एकोत्तरशतश्लेषसमुद्रवा मनुष्यास्त्रिविधाः ॥ २३ ॥

D. C. An the living beings are either sammūrcchima (born without the union of parents or Garbhaja (born from an embryo). The term sammūrcchima is applied owing to sammūrcchana or universal expansion which takes place. For, this type of creatures is born having no concern with parents, that is to say, they originate not from the embryo.

The five-sensed living beings are garbhaja (born from an embryo)

All the rest are sammūrcchima or born in course of universal expansion.

Fishes and the like may be of both the kinds.

The creeping and the arm-moving animals, also, may take birth in both these ways.

The one-sensed living beings and the two-sensed living beings are produced without any help of their race.

Three-sensed living beings spring from the excretions, and the like of their species.

Four-sensed living beings originate in such substances as the saliva and excretions of their class.

The sub-human animals and human beings originating through the foetus are well-known.

We shall learn about *sāmmārcchima* human beings later on

Parrots, wag-tails etc are produced as indicative of a calamity of the season (*iti*)

The embryo-originating birds are produced through eggs and are well-known.

Karma-bhūmi

Karma or action means preparation for such kinds of work as agriculture, trades, arts, sciences etc, or for religious rites for the attainment of Salvation. Lands specialised for these purposes are fifteen (15) in number—They are five for five Bharatas, (2) Five for five Airavatas, and (3) Five for five Mahāvidehas.

A-Karma-bhūmi

On the other hand, lands without the need of preparation for agriculture, arts, trades etc. and such other Karmas, are called A-karma-bhūmis.

According to Pannavaṇā Sūtra, the human beings residing in Karma-bhūmis are of fifteen kinds viz (1) Those residing in five Bharatas (2) Those residing in five Airavatas and (3) Those residing in five Mahāvidéhas. They are briefly classified as (a) Āryas (civilised) and (b) Mlécchas (un-civilized)

The Mlécchas are of numerous tribes They (1) Śaka (2) Yavna (3) Cilāta (4) Śabara (5) Barbara (6) Kāya (7) Muruḍoḍa (8) Bhadaga (9) Doba (10) Niṅṅage (11) Pakkaṇiva (12) Kulakha (13) Gonda (14) Sinhala (15) Pārasa (16) Godha (17) Konca (18) Amāada (19) Idamila (20) Čillala (21) pulinda (22) Hārosa

.They are thirty (30) in number viz (1) Hemavat (2) Hari-
arṣā (3) Dévakurus (4) Ullara-kurus (5) Ramyaka and (6) Aira
nyavat—multiplied by the five (5) Mérus, these six (6). Come
down to thirty (30)

Persons réading in these A-karma bhumis are yugalikas
(born as a hvin—male and female). They are active sexually.
The desires of their senses are satisfied by ten Kalpa-drumas
(the deaire-yielding trees.)

Antara--dvipah

Two points from either side of the Himavān, have entered
the Lavana Samudea (the Sally Occan). On these four points

(23) Dova (24) Vokkāṇa (25) Gandhāhārāga (26) Pahaliya (27)
Ajjhala (28) Romapisa (29) Pausa (30) malayāya (31) Bandhu-
yāya (32) Sūyali (33) Koṅkrṇaga (34) méya (35) Polhava (36)
Mālava (37) maggara (38) Ābhāsiya (39) Nakka (40) Ciṇa (41)
Lhasiya (42) Khasa (43) Ghāsiga (44) Khasiya (45) Nahara (46)
mondha (47) Donvilaga (48) Losa (49) Posa (50) Kakkaya (51)
Hkkhāga (52) Hiṇa (53) Ramaga (54) Bharn (55) Maruya (54)
Cilāya (kirāta) (55) Visayvāsiya etc.

The Āryas are of two kinds viz 1. Riddhi prāpta and (2)
An-riddhiprāpta

- (1) The Riddhiprāpta Āryas are those Āryas who have attained
riddhi (prosperity). They are (1) Arihanta Dévas (2) Cakravar-
tins (3) Baladévas (4) Vāsudévas (5) Cāraṇa Munis and (6)
Vidyādharas.
- (2) An-riddhi prāpta Āryas are of the following nine kinds viz
Kṣétrārya (2) Jāti Āryas (3) Kūlāryas (4) Karmārya (5)
Silpārya (6) Bhāṣārya (7) Jnānārya (8) Darśanārya and
(9) Cāritrārya

1 The Kṣétrāryas or Ārya-kṣetras are 25½ in number. The
following are the countries with their capital towns, viz.

under the water in each direction are formed seven inner islands or antardvīpas. The first four (in the N. E. direction) are at a distance of three hundred yojanas from the land, the next four islands in the east are at a distance of 400 yojanas

(1) Magadha-désa with Rājagriha Nagari (2) Aṅga-désa with Campā Nagari (3) Baṅga-désa with Tāmraliptī (4) Kalinga-désa with Kāncanapura (5) Kāsi-désa with Varāṇasi Nagari (6) Kośala-désa with Sākéta-pura (Ayodhyā) (7) Kuru-désa with Gajapura (8) Kuśāvarta with Śauripurī (9) Pañcāla-désa with Kāmpilyapura (10) Jaṅgala désa with Ahichatra Nagari (11) Saurāstra with Dwarāvati (12) Videha with Mithilā (13) Vatsa-désa with Kauśambi (14) Sāṅdilya-désa with Nandipura (15) Malaya-désa with Bhaddilapura (16) Vaccha-désa with Acchā Nagari (17) Daśārṇa désa with Mritikāvati (18) Cedi-désa with Śauktikāvati (19) Sindhu-sauvira with Vitabhayapaṭṭaṇa (20) Sūrasēna with mathurā Nagari (21) Bhaṅga-désa with Pāpā Nagari (22) Purāvarta-désa with Māṣā Nagari (23) Kuṣāla désa with Śrāvastī Nagari (24) Lāta-désa with Kotivarṣa and (25) Kékayardha with Śvélikā Nagari. The following list gives the names of 25 Arya-désas with their capital towns;

List of 25¹ Arya-des'as

| Names | Capital Town |
|-------------------|---------------------|
| 1. Magadha-désa | Rājagriha Nagari |
| 2. Aṅga-désa | Campā Nagari |
| 3. Baṅga-désa | Tāmraliptī |
| 4. Kalinga-désa | Kāncanapura |
| 5. Kāsi désa | Varāṇasi |
| 6. Kośala désa | Saketpura (Ayodhyā) |
| 7. Kuru-désa | Gajapura |
| 8. Kuśāvarta-désa | Sauripurī |
| 8. Pañcāla-désa | Kāmpilyapura |
| 10. Jaṅgala-désa | Ahichatrā Nagari |

and so on, thus, the last four islands being 900 yojanas away from the earth. The twenty-eight (28) inner islands begin with Ekorūka and Ābhāṣita and end with Nigūdh-danta and Śuddha-danta. In the very same way, there are 28 islands on the Śikhari Mountain; thus in all the inner islands are 56 in number. They born in [and so residing in] these autardvipa islands are called antar dvīpaga.

The word ca (and) shows addition (23) [Those living beings which are produced in the embryo by the union of the male and the female, which are nourished in the embryo for a specified period of time, and which are born into the world after a definite period of time for maturation are called Garbhaja (born of an embryo). Garbha (an embryo, uterus) is an internal part of the generative organs of the female Birth after remaining for a specified time in the interior of the belly of the female is called Garbha Janma (Birth from an embryo).

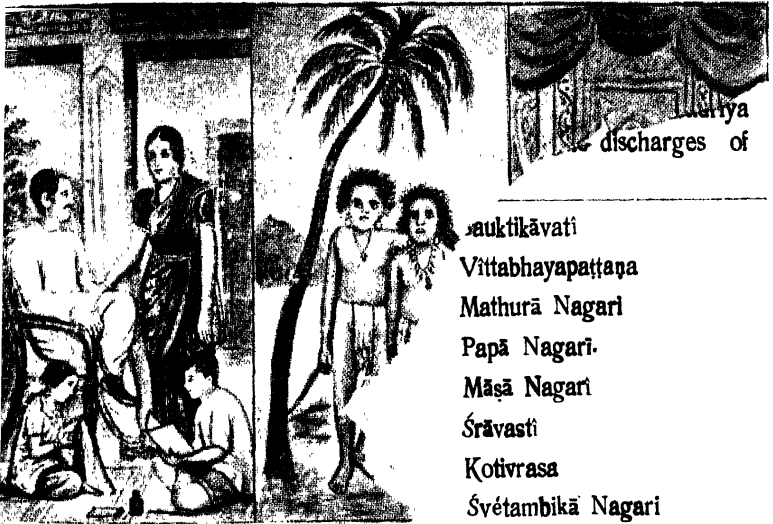
All the creations, except these, produced by extraneous surroundings, without the union of the parents are of Sammūrchima Janma

One-sensed, two-sensed, three-sensed and four-sensed living creatures are sammūrchima.

Pancēndriya tiryancas (five sensed sub-human beings) and Pancēndriya manuṣyas (five sensed human beings) are both

| | |
|------------------|--------------|
| 11. Saurāṣṭra | Dvārāvati |
| 12. Vidéha | Milhilā |
| 13. Vatsa-déśa | Ḳauśambi |
| 14. Śāndriya | Nandipura |
| 15. Malaya-déśa | Bhaddilapura |
| 16. Vaccha-déśa | Vairāṭapura |
| 17. Varāṇa-déśa | Acchā Nagari |
| 18. Daśārṇa-déśa | Mrittikāvati |

PANCENDRIYA LIVING BEINGS



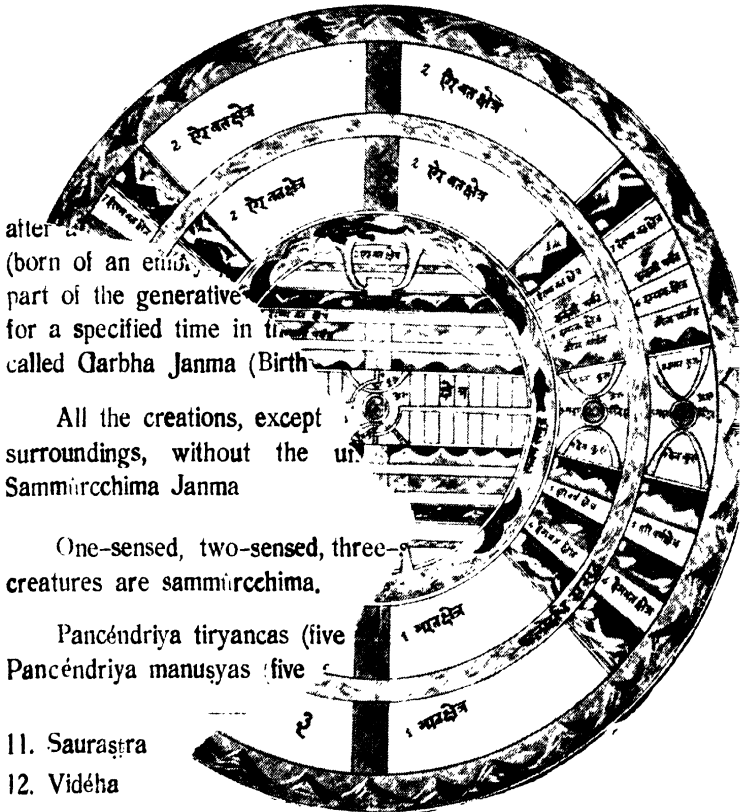
Suktikāvati
 Vittabhayapaṭṭaṇa
 Mathurā Nagari
 Papā Nagari.
 Māṣā Nagari
 Śrāvasti
 Kōtivrasa
 Śvētambikā Nagari

1 Devas (Ceshial beings) 2 Karmabhumi (Karmas, Cakrabartins, Vās-
 Yugallikas) 3 Nārkas (Hellish Beings)

(4) Vēdaga

MAP OF ADHI-DVIPA 4500000 YOJANAS IN EXTENT

N



after (born of an embryo) part of the generative for a specified time in time called Garbha Janma (Birth)

All the creations, except surroundings, without the un Sammirchhima Janma

One-sensed, two-sensed, three-creatures are sammirchhima.

Pancéndriya tiryancas (five Pancéndriya manusyas (five

- 11. Saurasṭra
- 12. Vidéha
- 13 V

S

- 15 Karma Bhumi No. 1, 2, 3,
- 30 A-Karma Bhumi No. 4,5,6,7,8,9,
- 56 Antardvīpa No, 19

- No 1, Jamba Dvīpa
- No. 2 Dhatakī Khanda
- No. 3 Puskarārdha Dvīpa

are both sammürccchima and garbhaja.

Ekéndriya (one-sensed) and dvi-indriya (two-sensed), beings are produced in near creatures of their species under suitable conditions of living.

Tri-indriya (three-sensed) living beings are produced in the dirt, exercta etc of creahires of their species.

Catur-indriya (four sensed) livings being are produced from the salivā, dirt, etc of creatures of their species.

Pancéndriya Jalacara (aquatic) living beings e-g fishes etc. are both garbhaja and sammürccchmia. Bhūja-pari-sarpa and Uraḥ parisarpas, are also garbhaja and sammurchima. Pancéndriya Sammürccchima Manuṣyas are produced from the discharges of human beings.

| | |
|--------------------|-------------------|
| 19. Cédi-déśa | Śauktikāvati |
| 20. Sindhu-sauvira | Vittabhayapaṭṭaṇa |
| 21. Sūrasena | Mathurā Nagari |
| 22. Bhaṅga-déśa | Papā Nagari. |
| 23 Purāvarta | Māśā Nagari |
| 24 Kuṇāla-déśa | Śrāvastī |
| 25 Lāta-déśa | Kotivrasa |
| 26 Kékayārdha | Śvétambikā Nagari |

These 25₄ localities are called Ārya-kṣetras because they are the places of birth of Jaina, Tirthaṅkaras, Cakrabartins, Vāsudévas, Baladévas and higely religious saints.

II Jātyāryas are (1) Ambaṣṭha (2) Kālanda (3) Videha (4) Védaga (5) Harit and (6) Cuṅcuṇa.

These six are highly respectable Ārya jātis.

III Kūlāryas are (1) Ugra 2 Bhoga 3 Rājanya (4) Ikṣvāku, (5) Jnāta and (6) Kauravya. These six are Ārya kūlas.

IV Karmāryas are (1) Dausyika (a cloth-merchant) (2) Sautrika
• (a yarn-merchant) (3) Kārpāsika (a cotton-merchant) (4) Sūtra-

Sammūrcchima birds such as parrots are produced from the dead bodies of their species. Garbhaja birds are born out of eggs. They are said to be Aṇḍaja Garbhaja Human beings, cows, buffaloes etc are born, covered with a membrane. They are called Jarāyuja Garbhaja. There are some quadrupeds such as cubs of an elephant which are not born from an egg or with a covering membrane, but are born without a covering membrane; such are called Potaja Garbhaja.

vaikālka (The art of making and selling threads) (5) Bhāṇḍ-avaikālīka (a grocer) (6) Kolāliya (potters), and (7) Naravāha nika. These are Ārya trades.

V. Silpāryas are (1) Tunnāko (A tailor mender of rent cloth) (2) Tantuvāya (a weaver) (3) Patṭakāra (a weaver of cloth-garments) (4) Déyaḍā (maker of bellows). 5 Varuṭṭā (brush-makers) (6) Charirika (mat-makers) (7) Kāṣṭapādukākāra (makers of wood-sandals) 8) Munja-pādukā kāra (makers of grass-sandals) (9) Chatrakāra (umbrella-makers) (10) Vajjhāra (11) Potthakāra (An artisan of books, books-maker) (12) Lépyakāra (one who smears) (13) Citrakāra (a painter) (14) Śankha kāra (a worker in concha) (15) Danta-kāra (a worker in wory) (16) Bhāṇḍa-kāra (a maker of brass-vessels) (17) Jijhagāra (18) Sēllagāra (a mason) (19) Kotikāra (one who sharpens or grinds the edges of a weapon.)

VI Bhāsā Āryas—Population speaking the Ardhr-Māgadhî language are spoken of as Bhāsā Ārya. Brāhmî Lipi is used for writing. There are eighteen methods of writing Brāhmî Lipi (1) Brahmi (2) Yavanānî (3) Dosāpurīyā (4) Kharauṣṭrî (5) Pukkharā sāriyā (6) Bhogavatî (7) Paharāiyā (8) Antakkhariyā (9) Akkharā-putṭhiyā (10) Vainaykî (11) Nihavikî (12) Aṅkalipi (13) Ganita-lipi (14) Gāndharva-lipi (15) Ādarśa lipi (16) Mahésvarî (17) Domillipi and (18) Paulindî.

VII Jnānāryas are of five kinds. They are (1) Ābhiniḃodhika Jnānārya (2) Śrūta Jnānārya (3) Avadhî Jnānārya (4) Manah paryava Jnānārya and (5) Kēvala Jnānāryas.

With the setting in of the rainy season and with the first pouring of a shower of rains, we sometimes see a large number of winged insects cropping up from the ground. These insects become so abundant that they become a source of nuisance to us. Within a short time after their appearance, they lose their wings and they die. They are *sammūrchhima* living beings born spontaneously without the union of the male and the female. During the rainy season we see several varieties of such sammūrchhima living beings appear spontaneously and die within a short time.

It will thus be seen that there are 9 kṣētras in Jambū Dvīpa, 18 kṣētras in Dhātākī khanda and 18 kṣētras in Puṣkarārdha dvīpa—making a total of 45 Kṣētras—15 for Kāma-bhūmis and 30 for A-kāma-bhūmis. These 45 Kṣētras added to the 56 Antardvīpas of Jambū-dvīpa makes total of 101 kṣētras. On the Antardvīyas there are yugalikās. They have a desire for food on alternate days.

They have a desire for food of the size of a berry after an interval of two days. They always have the Second-

VIII Darśanārya and IX Cāritrārya—These subjects being rather intricate for beginners have been purposely left out. Students are desired to get a knowledge from Pannavanā Sūtra with the help of a learned teacher.

Yugalikas of Dévakuru and Uttarakuru

The yugalikas of Déva kuru and Uttara kuru have an age-limit of three Palyo-painas. They have a desire for food of the size of a Tuvér pulse seed after an interval of three days. They always have the First Ār of the cycle of time. They nourish their progeny for 49 days.

In Mahāvidéha Kṣētra the height of the body of human beings is 500 Dhanuṣya and they live for pūrva kroḍa years.

The yugalika manuṣyas and tiryancas of A-kāma bhūmis are born in Déva-lokas (heavenly regions) after death.

Susuma-Āra' of the cycle of time. They nourish their progeny for 64 days.

Manuṣya Kṣétrā

Bharata Kṣétrā is situated in the south of Mount Méru in Jambū Dvīpa. In the north of Bharata Kṣétrā, there are two land-areas, named Himavanta Kṣétrā and Harivarṣa Kṣétrā. Separating the Bharata Kṣétrā from the Himavanta Kṣétrā is the Himavān Parvata and separating the Himavanta Kṣétrā from the Harivarṣa Kṣétrā is the Mahā-himavanta Parvata.

In the north of Harivarṣa Kṣétrā there is Niṣadha Parvata. In the north of Niṣadha Parvata, there is Mahāvidéha Kṣétrā. In the north of Mahāvidéha Kṣétrā there is Nilavanta Parvata. After the Nilavanta Parvata there are consecutively Hiraṇyavānta Kṣétrā, Rūpya Parvata, Rāmyaka Kṣétrā, Śikhari Parvata, and Airavata Kṣétrā. There are thus seven kṣétrās inhabited by human beings separated by six mountains.

Out of these seven kṣétrās, Bharata, Airavata, and Mahāvidéha are three Karma-bhūmis. Himavanta, Hiraṇya-vanta, Hari-varṣa, Rāmyaka, Déva-kuru, and Uttarakuru are six A-karma-bhūmis. Human beings residing in these land-areas as known as Karma-bhūmija and A-karma-bhūmija.

Bharata Kṣétrā, Airavata and Mahāvidéha are known as Karma-bhūmis because in those lands there are three main Karmas (actions) viz अस्त्र Asi sword (for protection) मसि Masi-Lampblack as writing material, and कृषि Kṛṣi agriculture and arts and sciences as the guiding agents for work for livelihood. These human beings can also work for their spiritual advancement and Final Liberation of the Soul.

The human beings residing in A-Karma bhūmis are free from these worldly troubles. Their desires for food, drink, clothing, ornaments, etc are satisfied by ten Kalpadrumas (desire-yielding trees). They are born as a yugala (a pair—a male and a female) and they are called yugatikas. These

yugalikas resides in thirty a-karma bhūmis viz on 5 Himavanta kṣetra 5 Harivarṣa kṣetra, 5 Ramyak kṣetra 5 Hiranyāvanta kṣetra 5 Dēva Kuru, and 5 Uttar Kuru kṣétras.

The yugalikas are very handsome and straight-forward.

The yugalikas of Himavanta kṣetra and yugalikas of Himavanta and Hiranyavanta kṣetra are tall handsome, with lovely faces. They live for one Palyopama years. They have a desire for food of an Āmlaka size on alternate days. They nourish their progeny for 79 days. They always have the Third-Susama Susama Āra

Yugalikas of Harivarṣa and Ramyak

The yugalikas of Harivarṣa Kṣetra and of Ramyak kṣetra have double Sammūrcchima manuṣyas are produced in the foeces, urine, cough, naṣal mućus, vomit, pus, blood, sexual intercourse, semen, bile, wet particles of dried semen main cesspool of the town, in dead bodies, and in all dirty, filthy places.] 23

Now begins the discussion about dévas (gods)-

Kind of Dévas (gods)

दसहा भवणाऽष्टविद् अष्टविहा वाणमंतरा हुंति ।

जोऽसिया पंचविहा दुविहा बेमाणिया देवा ॥ २४ ॥

Dasahā bhavaṇā-hivai aṣṭhavihā vānamantarā hunti ;

Joisīya pancavihā duvihā vemāniyā dévā 24

[दशधा भवनाधिपतयोऽष्टविधा वानमंतरा भवन्ति ।

ज्योतिष्काः पञ्चविधा द्विधा वैमानिका देवाः ॥ २४ ॥

Daśadhā Bhavanādhīpatayo'sṭavidhā vānamantarā bhavanti ।

Jyotiṣkāḥ pancavidhā dvidha Vaimānikā dévaḥ] 24

Trans 24 Deities presiding over bhavanas (residences) are ten-fold; the forest-deities are eight-fold; the Jyotiṣkāḥ (luminaries) are five-fold, while the Vaimānikās are two fold 24

व्याख्या-२४. अथ प्रक्रमाद् देवभेदान् चितृष्वन्नाह-‘दसहा’ पूर्वं तावद् देवानां चत्वारो भेदा भवनाधिपतिव्यन्तरज्योतिष्कवैमानिकादिकभेदैर्भवन्ति । इह प्रस्तावाद्भवनाधिपतीनां नामान्वयसङ्ख्याविशेषं व्यक्तीकुर्वन्नाह-तत्र सामान्येन भवनवसनशीला भवनवासिनः । यद्यपि कायमानसन्निभेषु परमररमणीयकभूमिषु आवासापरनामसु महामण्डपेषु प्रायोऽसुरकुमाराः परिवसन्ति कदाचिदेव भवनेषु । शेषास्तु नागकुमारादयो भूम्ना भवनेषु कदाचिच्चावासेष्विति । स्थानस्थानिनोरभेदाद्भवना असुरकुमारादयो देवास्तेषामधिपतय इन्द्रा भवनाधिपतयश्चेति । ते दशधा तद्यथा-“असुर १ नाग २ तद्वित् ३ सुवर्ण ४ अग्नि ५ द्वीप ६ उदधि ७ दिक् ८ पवन ९ स्तनिताः १० ।” एतेऽसुरादयो दशापि कुमाराः शान्ता (कुमार शब्दान्ता) ज्ञेयाः । अथ ते क्व वसन्ति ? तद् दर्शयति, तथाहि—^१ इह मंदरस्स द्विद्वा, पुढवी रयणप्पहा

१. इह मन्दरस्याऽस्ताद् पृथ्वी रत्नप्रभा मुणितव्या त्रिदिर्भागेर्विभक्ता अर्धातिसहस्रोधिकं लक्षं योजनानां नाम् ॥१॥ तत्रैल भवनवासिनी देवा निवासन्तिः द्वयोऽभयियोः । तृतीये पुनर्नरियिका भवन्ति बहु वेदनाः सततम् ॥ २ ॥

According to Pannavaṅṅā Sūtra, the devāḥ (gods-deities) are of four types viz (1) Bhavana-vāsī (2) Vānamantara (3) Jyotiṣik and (4) Vaimānika.

- I Bhavana-vāsī devas are of ten kinds :- They are (1) Asura-kumāra (2) Nāga-kumāra (3) Suvarṇa-kumāra (4) Vidyukumāra (5) Bgni-kumāra (6) Dvipa-kumāra (7) Ūdadhi-kumāra (8) Diśā-kumāra (9) Vāyukumāra and (10) Stanit kumāra. They are Paryāptā and A-paryāptā.
- II Vāna mantara devas are of eight kinds. They are (1) Kinnara (2) Kimpuruṣa (3) Mahoraga (4) Gāndharva (5) Yakṣa (6) Rākṣasa (7) Bhūtā and (8) Piśāca They are Paryapta and A--paryāptā
- III Jyotiṣikas are of five kinds. They are (1) Candra (moon) (2) Sūrya (Sun) (3) Graha (Planets) (4) Nakṣatra (constellation) and (5) Tārā (stars)

मुण्येयन्वा । तिसु भागेषु विभक्ता, अस्सीयं जोयणं लक्षं ॥ १ ॥ तत्त्येव भवणवासी, देवा निवसन्ति दोसु भागेषु । तइए पुण नेरइया हवन्ति बहुवेयणा निययं ॥ २ ॥ क्वचिदित्यपि दृश्यते—उर्ध्वाध एकं सहस्रं मुक्त्वा एकलक्षाष्ट-सप्ततिसहस्रबहुमध्ये रूचकाधोऽष्टशतयोजनेषु भवनपतिस्थितिः, शेषेतु नारका णामिति दृश्यते । अन्ये त्वाहुः—नवतियोजनसहस्राणामधस्ताद्भवानि अन्यत्र चोपरितनमधस्तनं च योजनसहस्रं मुक्त्वा सर्वत्रापि यथासंभवमावासा इत्यपि । तत्त्वं तु केवलिनो विदन्ति । परं नरकप्रस्तटान्तराळे भवनपतय इति संगम्यं । उक्तं च—“वारसमु अंतरेसु इकं इकं अहोवरिं मुत्तुं । मज्झंतरेसु जाई, वसन्ति दस भवणवासीणं ॥ १ ॥ ” सुगमार्थैव । परं रत्नप्रभायां त्रयोदश नरकप्रस्त-टास्तेषु द्वादशान्तराणि तेभ्य एकमुपर्येकमधोऽन्तरमपनीयते शेषेषु दशस्वन्त-रेषु भवनवासिन इति तात्पर्यमिति । एषां दशानामपि एकैकास्मिन्निकाये द्वौ द्वाविन्द्रौ स्यातां दक्षिणोत्तरश्रेण्याश्रयणात् सर्वाग्रेण चमरादयो विंशतिरिन्द्रा भवेयुरिति । तथैतेषां भवनसङ्ख्यावगाहनशक्तिवर्णध्यायुश्चिन्हादयो नात्र क्लियन्ते, सूत्रकृतापि प्रस्तुतं नोपदर्शितमतोऽन्यशास्त्रेभ्योऽवसेयमिति । अथ भवनवासिवक्तव्यतां निरूप्य गाथाया द्वितीयपादेन व्यन्तराणां सूचयति— ‘अद्विविह’ त्ति विविधमन्तरं वनान्तरादिकमाश्रयतया येषां ते व्यन्तराः । तथा वनानामन्तरेषु शैलान्तरेषु कन्दरान्तरेषु वसन्ति तत्प्रसिद्धमेव यथा (अथवा विगतं) भृत्यबच्चक्रवर्त्याधारधकत्वेन (अन्तरं) विशेषो मनुष्येभ्यो

IV Vaismānika dévas are of two kinds, viz (1) Kalpopanna (having grades of position etc) and (2) Kalpātita (those who are beyond such grades)

(1) Kalpopapanna dévas are of twelve kinds viz. 1 Saudharma 2 Isāna 3 Sanat khmāra 4 Māhendra 5 Brahmaloaka 6 Lān- taka 7 Mahāsūkra 8 Sahasrāra 9 Anat 10 Prānat 11 Āraṇa and 12 Acyuta. They are paryaptā and a-paryaptā.

II Kalpātita dévas are of two kinds viz. (1) Graivéyaka and (2) Anūltaraupa--pātika.

येषां त्रे व्यन्तराः । तथा वनानामन्तरेषु भवाः पृषोदरादित्वान्मागमे वान-
मन्तरा इत्यपि । तेऽष्टविधाः अष्टप्रकारा भवन्ति । ते चामी-पिशाचाः १
भूताः २ यक्षाः ३ राक्षसाः ४ किन्नराः ५ किंपुरुषाः ६ महोरगाः ७
गन्धर्वाः ८ इति । अथैतेषां क्वावस्थानं ? तदाह-रयणाइपढमजोयणसहस्से
इक्किंसयमहोवर्रिं मुत्तुं । अट्टसयए अट्ट यं , वितरजाईउ पत्तेयं ॥ १ ॥”
पुनरन्ये त्वष्टप्रकारा व्यन्तराः, तद्यथा-एवं पढमंमि सए जोयणदसगं अहोवर्रिं
मुत्तुं । अट्टदसगेसु जाई, अणपन्नाई परिवसन्ति ॥ १ ॥” ते त्विमे “अणपन्नी १
पणपन्नी २ इसिन्नाई ३ भूइवाइए ४ चेव । कंदीय ५ महाकंदी ६ कोहंटे ७
चेव पयए य ८ ॥ २ ॥ द्वयोरपि जात्योः श्रयणात् षोडश भेदा भवन्ति ।
एषामप्येकैकस्यां जातौ द्वौ द्वाविन्द्रौ । एवं त्रिंशदिन्द्रास्तेषु भवेयुरिति ।

Graivéyaka dévas are of nine kindr They are 1. Lower graivéyaka of the lower trinity 2. Middle graiveyaka of the lower trinity 3 Upper graivéyakas of the lower trinity 4 Lower graiveyaka of the middle trinity 5. Middll graiveyaka of the middle trinity 6 Upper graiveyaka of the middle trinity. 7 Lower graiveyaka of the upper trinity (8) middle graiveyaka of the upper trinity and (9) Upper Graivéyaka of the upper trinity. They are paryāptā and a-paryāptā.

Anuttaraupapātika dévas are of five kinds viz (1) Vijaya (2) Vaijayanta (3) Jayanta (4) Aparajita and (5) Sarvārtha Siddha

Asura Kumāra, Nāga Kumāra etc are Bhavanavāsi dévas (gods) They are called Kumāra (bachelors) because like royal princes, they are handsome, of gentle, charming and graceful gait and being fond of amorous pursuits they are capable of assuming attractive artificial forms of various kinds

They are foppish with regard to apparel, language, putting on of ornaments, weapons, clothes, and also with regard to their palanquins, boats, conveyances etc. They are highly sportive and always ready for sensual pleasures

आयुर्वर्णादि शास्त्रान्तरेभ्योऽवसेयमिति । इत्युक्तो व्यन्तरविभागः । अथ ज्योतिष्कस्वरूपं निरूप्यते—द्योतनं ज्योतिरौणादित्वात्तदेषामस्ति । इति ब्रीह्यादिभ्यः (स्तौ ७-२-५) इति इक प्रत्ययः इकारलोपे ज्योतिष्काः । ते पञ्चविधाः, तद्यथा—चन्द्राः १ सूर्याः २ ग्रहमण्डलादयोऽष्टाशीतिसङ्ख्याः ३ अनुचन्द्रं नक्षत्राण्यभिन्यादीन्यष्टविंशतिः ४ अनुचन्द्रं तारकाः षट्षष्टिसहस्राः कोटाकोटयो नव शतानि कोटाकोटयः पञ्चसप्ततिकोटयोऽनुचन्द्रं ज्ञेयाश्चेति ५ । एषामवस्थितिस्वरूपं प्रस्तावयति । उक्तं च सङ्ग्रहिण्याम्-^१ समभूयलाड

१ समभूतलादष्टभिः दशानैवेजिनशतैरारभ्य ।

उपरि दशोत्तरयोजनशते तिष्ठन्ति ज्योतिष्काः ॥ १ ॥

तत्र रविर्दशसु योजनेषु अशीतौ तदुपरि शशी च ऋक्षेषु ।

अथो भरणिः स्वातिरूपरि बहिर्मुलमभ्यन्तरेऽसिजित् ॥ २ ॥

तारका रविचन्द्रं नक्षत्राणि बुद्धं शुक्रं जीवं मङ्गलशनैश्चराः ।

सप्तशतानि नवत्यधिकानि दश अशीतिः चत्वारि क्रमशास्त्रिकाश्चतुर्षु ॥ ३ ॥

Kinnaras are of ten kinds. They are (1) Kinnara (2) Kimpurusha (3) Kimpuruṣṭama (4) Kinnarottama (5) Hridayāgama (6) Rūpaśālī (7) Anindita (8) Manorama (9) Ratipriya and (10) Rati-śrēṣṭa

Kimpurusas are of ten kinds. They are (1) Puruṣa (2) Satpuruṣa (3) Mahāpuruṣa (4) Puruṣa vriṣabha (5) Puruṣottama (6) Ati-puruṣa (7) Mahādēva (8) Marut (9) meruprabha and (10) Yaśaswān

Mahoragas are of ten kinds. They are (1) Bhujaṅga (2) Bhogaśālī (3) Mahākāya (4) Ati-kāya (5) Skandha-śālī (6) Manorama (7) Mahāvēga (8) Mahāyakṣa (9) Mērukānta and (10) Bhāswan.

Gandharvas are of twelve kinds. viz. (1) Hāhā (2) Huhu (3) Tumaru (4) Nārada (5) Rīṣi-vādika (6) Bhūta-vādika (7) Kādamba (8) Mahā-kādamba (9) Raivata (10) Viśva-vasu 11; Gīta-rati and (12) Gīyayaśa.

Yaksas are of thirteen kinds viz. Pūrṇa-bhadra (1) Mañi-bhadra (2) Śvēta-bhadra (3) Harit-bhadra (4) Sumano-bhadra (5) Vyatipātika-bhadra (6) Su-bhadra (7) Sarvañ-bhadra (8) Sarvañ-bhadra (9)

अह्नि दसूणजोयणसएहि आरब्ध । उवरि दसुत्तरजोयणसयम्मि चिद्धंति जोइ-
 सिया ॥ १ ॥ तत्थरवी दसजोयण, असोइ तदुवरि सती य रिक्खेसु । अह
 भरणिसाइ उवरिं, बहिं मूलोद्धिमत्तरे अभिई ॥ २ ॥ तार रविचंदरिक्खा बुह-
 सुक्काजीवमंगलसणिया । सगसयनउ दस असोइ, चउ चउ कपसो तिया
 चउसु ॥ ३ ॥ एताः प्रकटार्था एव । तथैते द्विप्रकाराश्चराः स्थिराश्चेति ।
 तत्र मनुष्यलोकान्तर्वर्तिनश्चराः तद्बुद्धिस्तु स्थिराः । तेषां स्थिराणां मनुष्य-
 लोकावर्तिभ्यो ज्योतिष्केभ्यो विमानान्यायामविष्कम्भाभ्यामुश्वत्वेन चार्धप्रमा-
 णानि । ब्रह्मसास्वाभाच्याश्च सदावस्थाना (स्थिता)नीत्यर्थः । तेऽपि पञ्चप्रकारा
 एव सन्ति । तेषामायुः प्रमाणादि प्रकटत्वान्नोच्यते । इत्युक्तं ज्योतिष्काणां
 स्वरूपं । अथ क्रमायातं वैमानिकस्वरूपं निरूपयति—तथा दुविहा० तत्र विशिष्ट
 पुण्यैर्जन्तुमिर्मान्यन्ते उपभुज्यन्त इति विमानानि तेषु मत्राः वैमानिकाः, ते च
 द्विधा कल्पोपपन्नाः कल्पातीताश्च । तत्र कल्पः स्थितिर्मर्यादाजीतमित्येकार्थाः ।
 स चेन्द्रस्तत्सामानिकादिव्यवस्थारूपस्तं प्रतिपन्नाः कल्पोपपन्नाः । ते तु सौधर्म
 १ ईशान २ सनत्कुमार ३ माहेन्द्र ४ ब्रह्म ५ लान्तक ६ शुक्र ७ सहस्रार ८ आनत
 ९ प्राणत १० आरण ११ अच्युत १२ निवासिनः । परतस्तु ग्रन्थेयकानुत्तर
 विमानवासिनः सर्वेषामपि तेषामहमित्द्रत्वात्ते कल्पातीताः सामान्यतया ।

Manuṣya-rākṣa (10) Vanādhipati (11) Vanāhāra (12) Rūpa yakṣa
 and (13) Yakṣottama.

Rākṣasa are of seven kinds viz. (1) Bhīma (2) Mahā-bhīma
 (3) Vighna (4) Vināyaka (5) Jala-rākṣas (6) Rākṣasrākṣasa and
 (7) Brahma-rākṣasa.

Bhūtas are of nine kinds viz. (1) Su-rūpa (2) Prati-rūpa (3)
 Ati-rūpa (4) Bhutottama (5) Kānda (6) Mahā-skānda (7) Mahā-
 vēga (8) Praticchanna, and (9) Akāśaga.

Pisācas are of sixteen kinds viz (1) Kūsmāṇḍa (2)
 Pataka (3) Sujosā (4) Ahanika (5) Kāla (6) Mahākāla (7) Cokṣa
 (8) Acokṣa (9) Tāla-pisāca (10) Mukhara pisāca (11) Adhastāraka
 (12) Déha (13) Videha (14) Mahāvidéha (15) Tuṣṇika, and (16)
 Ghana-pisāca.

अथ नामतो ग्रैवेयकानां विशेषो निरूप्यते, तद्यथा १ सुदर्शनं २ सुप्रबुद्धं ३ मणोरमं ४ सन्वमह ५ सुविसालं ६ सोमणस ७ सोमाणस ८ प्रियंकरं ९ चैव नन्दिकरं १० ॥ १ ॥ विजयं च १ वेजयन्तं २ जयन्तं ३ अपराजितं ४ च सन्वदं ५ । एतसु चैव गया, कर्पाईया मुण्येयन्वा ॥ २ ॥ इत्युक्त्वा द्विधा अपि वैमानिकाः देवाः । एवं सर्वे पञ्चेन्द्रियाणां भेदा ज्ञेयाः ॥ २४ ॥

D. C. The dévas-gods or deities-are of four kinds viz (1) Bhavanādhpati (2) Vyantara (3) Jyotiṣka and (4) Vaimānika.

There being no difference between the residence and the resident, the bhavans or the mansions also mean the deities dwelling in the mansions. Their adhipatis or kings are the Indras who are twenty one for each of the north and south řeni (row) of the ten bhavans. The bhavana-vāsi dévas are of ten kinds viz. 1 Asura Kumāra (2) Nāga Kumkra (3) Vidyut Kumāra (4) Suvarṇa Kumāra (5) Agni Kuniāra (6) Dvīpa Kumāra (7) Udadhi Kumāra (8) Dig Kumāra (9) Vāyn Kumāra and (10) Stanita Kumāra. These are called Kumāra because they are always young sportive and full of sensual pleasures.

The Ratnaprabhā earth is divided into 13 layers. Out of the twelve inner layers, one upper one and one lower one are left out. In the remaining ten layers dwell the Bhavanapati gods. Two Indras live in each of these ten layers; thus the total number of Indras being twenty for the ten bhavanas. These ten nikāyas or residential places, extend to 178000 yojanas [1 yojana=8 miles]

II Vyantaras:—Those living in forests at different (vividha) distances (antara) are called Vyantaras. Or, whose distinction

१ सुदर्शनं सुप्रबुद्धं मनोरमं सर्वभद्रं सुविशालं ।

सुमनसं सौमनस्यं प्रियंकरं चैव नन्दिकरम् ॥ १ ॥

२ विजयं च वेजयन्तं जयन्तमपराजितं च स्वार्थम् ।

एतेषु चैव गताः कल्पपातीताः ज्ञातव्याः ॥ २ ॥

(antara) from the human beings is lost vigata) on account of their serving Cakravartins, sovereigns etc; or even those born in (and so dwelling in) forests are called the Vyantaras or Vānamantaras.

Vyantaras are eight-fold viz, (1) Piśācas (2) Bhūtas (3) Yakṣas (4) Rākṣasas (5) Kinnaras (6) Kimpuruṣas (7) Manoragas and (8) Gandharvas.

Vyantaras reside in the central 800 yojanas of the upper one thousand yojanas of the Ratna-prabhā earth, leaving aside the upper and lower layers of 100 yojanas each. Others make distinction between the Vyantaras and Vāna-mantaras and contend that the latter dwell in the first 80 yojanas leaving off the upper and lower layers of 10 yojanas each (out of the first hundred yojanas). Thus there are sixteen kinds of gods of this type and their 30 Indras.

The Jyotiṣka:—Jyotis means brilliance and the Jyotiṣkas are those that possess brilliance. They are of five types in which (1) the Sun (2) the Moon (3) the Planets (4) the Constellations and (5) the Stars are included. These Jyotiṣkas or Luminaries reside in 110 yojanas above 790 yojanas of the sama-bhūtala (ground-level) and are divided into two sets—Cara [moving] and Sthira [motionless]. The luminaries of the first type are the inhabitants of the Manuṣya-loka, and the motion-less ones live outside. The reason is that the sama-bhūtala is at the foot of the Mount-Mārū which is the centre of our earth.

The celestial carts of the five moving luminaries inside the the manuṣya-loka naturally move round Mount Mērū while those of the other five are steady.

The Vaimānikas; Vimāns are those worldly objects that are honoured or enjoyed [manyante] by specially or excessively [vīṣiṣṭa] meritorious persons, and the Vaimānikas are those that originate from these. They too are two-fold viz (1) Kālpopa panna and (2) Kālpātita—kālpa means status in life, bounds of morality or

superior power. It is an arrangement like the servant and the master in which the ordinary gods and goddessess must obey the orders of the Indra. Upapanna means reached, approached or acquired. They dwell in twelve déva-lokas which are named Saudharma, Isāna etc.

Those that have passed such a condition of dependance as servant and master by reason of their highly meritorious deeds and who are extremely more powerful and opulent than Indras are known as Kālpātita dévas. They are of two kinds viz (1) Graivékya and (2) Anuttaraupāka.

Graivékya dévas are of nine kinds viz (1) Lower Graiveyakas of the lower trik (2) Middle Graivékya of the lower trik (3) Upper Graivékya of the lower trik (4) Lower Graivékya of the middle trik (5) Middle Graiveyakas of the middle trik (6) Upper Graivékya of the middle trik (7) Lower Graiveyakas of the upper trik (8) Middle Graiveyakas of the upper trik (9) Upper Graivékya of the upper trik.

Anullaraupapātika dévas are of five kinds. They are of (1) Vijaya (2) Vaijayanta (3) Jayanta (4) Aparājita and (5) Sarvārtha Siddha.

[Ratna-prabhā prithvi is 180000 yojanas deep. It is divided into thirteen layers. Out of inner twelve layers one upper one of 1000 yojanas and lower one of 1000 yojanas are left. In the remaining ten layers of 178000 yojanas dwell the Bhanapati gods. These gods live in bhavanas (Mansions) and in residential quarters resembling pavilions. They are called Bhavanapati gods because they live in bhavanas (mansions) They are handsome, joyful, playful, and foppish like royal princes and therefore they are called Kumāras e-g. Asura-Kumāra Nāga Kumāra etc.

Vyanatra gods

In the 800 yojanas remaining after leaving off one hundred yojanas above and 100 yojanas below from the 1000 yojanas left out in the upper layer, dwell the eight kinds of Vānavyantara gods-

Vyantāra means dwelling without an interval or dwelling at intervals of various kinds—at long distances. Owing to their dwelling in forests, they are called Vāṇa-vyantara or Vāṇa-mantara gods.

-Jyotiska-dévas-

The locality occupied by the Seven Nāraka-bhūmis is called Adho Loka. One inhabited by Vaimānika gods is called Urdhva Loka and the world inhabited by us (human beings) and the sub-human creatures is called Tiryak loka or Tīrchā loka. The universe is thus divided into Urdva Loka (Upper World), Tiryak or Tīrchā Loka (Middle World) and Adho Loka (Lower World).

Exactly in the middle of the Tīrchā Loka is Méru Parvata (Mount Méru) and at the foot of that mountain, there is a flat even surface—land named, Samabhūtalā containing a delightfully beautiful holy piece of ground named Rucaka Pradeśa which is perfectly free from the bondage of all the eight varieties of Karmas and from which all the measurements of height of the various eternal objects described in the Jaina Āgamas (Scriptures) are taken.

The Tīrchā Loka extends over Eighteen hundred (1800) yojanas, 900 yojanas above Samabhūtalā Prithvi, and 900 yojanas below it.

In the upper 900 yojanas of Tīrchā Loka the Jyotiṣk Heavenly Bodies are arranged as follows:—

The Stars are located at a distance of 790 yojanas above the Samabhūtalā Prithvi.

The Vimāna of Sūrya is 10 yojanas above the region of stars.

The Vimāna of Candra (the Moon) is eighty (80) yojanas above that of the Sun.

The Nakṣatras, (Constellations) are four (4) yojanas above the Moon.

The Grahas (Planets) Planets (Grahas) are sixteen (16) yojanas above the the constellations. The Vimānas of the Five

Jyotiṣka Heavenly Bodies located above the Aḍhī Dvīpa* which is inhabited by human beings and sub-human beings (lower animals or brutes) revolve round Mount Méru and they are called Cara (Revolving) Jyotiṣka.

The Five Jyotiṣka Heavenly Bodies outside the Aḍhī Dvīpa are Sthira (Stable) Jyotiṣka. The Jyotiṣka Heavenly Bodies are ten-five Cara (Moving) and five sthira (Stable).

Going higher above the Vimānas of the Grahas (Planets) at the end of one rajju-loka of innumerable yojanas, Saudharma Déva-loka, is in the South and Ísana Déva-loka is in the North. In the same way, the Third Déva loka is above it, in the South, and the Fourth Dévaloka is in the North.

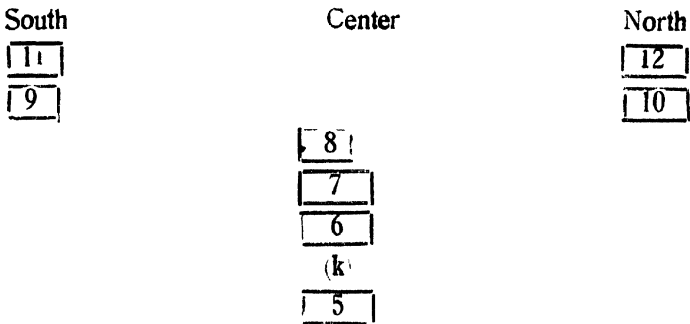
Above these, in the center are the Fifth and the Sixth Dévalokas one above the other.

Above these, in the same way, are arranged in the centre, the Seventh Dévaloka and the Eighth Déva-loka, one above the other.

The Ninth Déva-loka is the South, and the Tenth is in the North

Above these, the Eleventh Déva-loka is in the South, and the Twelfth Déva-loka is in the North

Arrangement of Déva-lokas



* Jambū Dvīpa, Dhātakī Khanda and half the portion of Puskārāvarta Dvīpa constitute Aḍhī Dvīpa.

| |
|---|
| 3 |
| 1 |

(k)

| |
|---|
| 4 |
| 2 |

(k)

Abodes of Kilbiṣika Dévas

In the Déva-lokas, the Kilbiṣika Dévas have their abodes at three places viz 1 Below the Saudharma Déva-loka 2 Below the Isāna Déva-loka, and 3 Below the Sixth Déva-loka (as shown above by (k) The Kilbiṣika gods are of the lowest class They do menial work. They are generally despised and shunned.

Lokāntika Dévas

Lokāntika Dévas have their nine abodes in the Kriṣṇa-rāji (a row of a black layer of sa-cita (full of living matter) and a-cita (free from living matter) earth) in the Ariṣṭa pavement of the Fifth Déva-loka Lokāntika gods are very chaste and during their next life, they attain Mokṣa (Liberation). One year before the Dīkṣā Kāla (time of renunciation) of every Tirthāṅkara, they go to the Tirthāṅkara and remind him to give gifts of Vārṣika-dāna (gifts of one year's duration) to poor and needy persons, and to renounce all worldly pleasures. These gods have their habitations near the end of the Loka (world of living beings) and hence they are called Lokāntika Dévas

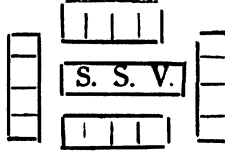
Nava Graivékya Dévas

The nine vimāns (aerial cars) of the Nava Graivékya gods are arranged in three rows of three vimāns each, one above the other, located in the Neck portion of an imaginary figure of a Man standing with his feet wide apart and with his arms bent at the elbow resting on the waist. with which the configuration of the Cauda Rāja Loka or Cauda Rajju Loka or the Universe bears a close resemblance. They are called Graivékya, because they are situated in the grivā or neck.

(k) Abodes of Kilbiṣika gods.

Anuttarā Vimāns

Above the Nava Graivēyaka Vimāns there are Five 'Anuttara (highest-most excellent) Vimāns on a level surface out of which Sarvārtha-Siddha Vimāna, is in the center, and the remaining four Vimāns are in four directions.



Tryak Jrimbhaka Dévas

Ten kinds of Tryak Jrimbhaka Dévas are a variety of Vyantara gods. They are (1) Anna Jrimbhaka (2) Pāna Jrimbhaka (3) Vastra Jrimbhaka (4)† Léṅa Jrimbhaka (5) Puṣpa Jrimbhaka (6) Phala Jrimbhaka (7) Puṣpa Jrimbhaka (8) Śayana Jrimbhaka (9) Vidyā Jrimbhaka, and (10) Avyakta Jrimbhaka. They fill up the house of Tirthānkara as with gold, wealth, ornaments, corn, and other articles suggested by their respective names, on the auspicious days of 1. Cyavana (descent from heaven) 2. Janma (birth) and other auspicious days of Tirthānkaras They live on mount Vaitāḍhya.

Paramādhārmikā Dévas

Paramādhārmikā Dévas are parama (extremely) ādhārmikā (vicious-cruel). They are included in the class of Bhavana-pati gods. They torment in various terrible ways, the denizens of the first three hells by maiming them, cutting off the flesh from their bodies by taking away the skin of their bodies and putting them to different kinds of torments.

Indras

Ten bhavana pati gods have 20 Indra Vyantara and Vānavyantara gods have 32 Indras Jyopśka have 2 Indras one for

† Léṅa (relating to houses, buildings etc.)

the Sun and one for the Moon. Vaimānika gods have 10 Indras viz Eight for the first eight déva-lokas, one for the ninth heaven and one for the tenth, and one for the eleventh and the twelfth heavens.

| | Indras |
|---------------------------|--------|
| Bhavana-pati | 20 |
| Vyantara and Vāṇa-vyautra | 32 |
| Jyotiṣk | 2 |
| Vaimānika | 10 |
| | 64 |

Kalpopapanna and Kalpāyita

Indras are the kings of gods. Just as we have a social arrangement of a king and subjects, or of a master and a servant, in the same way, the gods have the same arrangement. So there are king gods and servant gods. The gods among whom such an arrangement exists, are called Kalpopapanna and the gods who are beyond that stage, are called Kalpātita gods. They are classified as follows:—

| Kalpopapanna | Kalpatita |
|------------------------------|---------------------|
| 10 Bhavanapati | Nava Graivéyaka (9) |
| 16 Vyantara and Vānavyantara | Five Anuttara (5) |
| 10 Jyotiṣka-Cara and Sthira | |
| 12 Vaimānika | |
| 15 Parauādharmaika | |
| 9 Lokāntika | |
| 10 Tiryak Jrimbhaka. | |
| 3 Kīlbiṣika. | |

99

99 Paryāpta

99 A-paryāpta

198 kinds of gods.

APPENDIX

Classification of Dévas (gods)

1. Bhavana-pati Dévas (10)

- | | |
|-------------------|---------------------------|
| 1. Asura Kumāra | 6. Dvīpa Kumāra |
| 2. Nāga Kumāra | 7. Udadhi Kumāra |
| 3. Suvarṇa Kumāra | 8. Dig (dīśi) Kumāra |
| 4. Vidyut Kumāra | 9. Pavana Kumāra |
| 5. Agni Kumāra | 10. Stanit (Mégħa) Kumāra |

Paramādhārmika Dévas (15)

- | | |
|--------------|-----------------|
| 1. Amba | 9. Asi-patra |
| 2. Ambariṣa | 10. Vana |
| 3. Śyāma | 11. Kumbhī |
| 4. Śabala | 12. Vālukā |
| 5. Rudra | 13. Vaitarani |
| 6. Ūpa-rudra | 14. Khara-svara |
| 7. Kāla | 15. Mahā-ghoṣa |
| 8. Mahā-kāla | |

2. Vyantara Dévās (8)

- | | |
|------------|---------------|
| 1. Piśāca | 5. Kinnara |
| 2. Bhūta | 6. Kim Puruṣa |
| 3. Yakṣa | 7. Mahoraga |
| 4. Rākṣasa | 8. Gandharva |

Vāṇa-vyantara Dévas (8)

- | | |
|----------------|-----------------|
| 1. Aṇapannī | 5. Kandita |
| 2. Paṇa-panntī | 6. Mahā-Kandita |
| 3. Isī-vādi | 7. Kohaṇḍa |
| 4. Bhūta-vādi | 8. Patāṅga |

3. Jyotiṣk Dévas

- | Cara | Sthira | |
|--------------------|-------------------|----|
| 1. Candra (Moon) | 1. Candra | 1 |
| 2. Sūrya (Sun) | 2. Sūrya | 1 |
| 3. Graha (Planets) | 3. Graha | 88 |
| 4. Nakṣatra | 4. Nakṣatra | 28 |
| 5. Tārakā (Stars) | 5. Tārakā (Stars) | |

4. **Valmānika Dévas,**(a) **Ḳalpopapanna-Déva-lokas (12)**

| | |
|----------------|-------------|
| 1 Saudharma. | 7 Śukra |
| 2 Isāna | 8 Sahasrāra |
| 3 Sanat-Ḳumāra | 9 Ānata |
| 4 Māhendra | 10 Prāṇata |
| 5 Brahma | 11 Āraṇa |
| 6 Lāntaka | 12 Acyuta |

Lokāntika Dévas (9)

| | |
|--------------|---------------|
| 1 Śarasvata | 6 Triṣṭa |
| 2 Āditya | 7 Avijā-bādha |
| 3 Vahni | 8 marut |
| 4 Aruṇa | 9 Artṣṭa |
| 5 Garḍa-toya | |

Tiryak jimbāhka (10)

| | |
|-------------------------|------------------------|
| 1 Anna Jrimbhakd | 8 Śayana Jrimbhaka |
| 2 Pāna Jrimbhaka | 9 Vidyā Jrimbhaka |
| 3 Vastra Jrimbhaka | 10 Avyakta Jrimbhaka |
| 4 Léṇa Jrimbhaka | These are a variety of |
| 5 Puṣpa Jrimbhaka | Vyantāra gods. |
| 6 Phala Jrimbhaka | |
| 7 Puṣpa-phala Jrimbhaka | |

(b) **Kalpātītita Dévas****Nava Graivéyaka Dévas. (9)**

| | |
|------------------|--------------|
| 1 Sudarśana | 6 Sumanas |
| 2 Su -pratibadha | 7 Saṃmātasya |
| 3 Manorama | 8 Priyaṅkara |
| 4 Sarvato-bhadra | 9 Nandikra |
| 5 Su-viśāla | |

Anuttara Vimāns (5)

| | |
|--------------|--------------------|
| 1 Vijaya | 4 Aparājita |
| 2 Vaijayanta | 5 Sarvārtha Siddha |
| 3 Jayanta | |

APPENDIX

563 Kinds of Living Beings

| | |
|--------------------------------|-----|
| Sthāvara | 22 |
| Vikaléndriyas (2-3-4 Indriyas) | 6 |
| Tiryanca Pañcèndriya | 20 |
| Nāraki | 14 |
| Manuṣya | 303 |
| Dévas (gods) | 198 |
| | 563 |

CHAPTER II

मुक्तात्मा Mukta Jivas (Liberated Souls)

अथा^३द्वितीयगायायां जीवा द्विषा उक्ताः सिद्धाः सांसारिकाश्च ।
तत्र सांसारिकायां जीवानां गमनिकामात्रं विशेषो दर्शितः । अथ सिद्धस्वरूपं
निरूपयति । अथ सुत्रकृता व्यत्ययः प्रदर्शितः । तत्तु सर्वं सांसारिकव्यवहारा-
तीतत्वात्पूर्वं तेषां सिद्धानां विशेषो न दर्शितः अधुना तद्व्ययनक्ति—

सिद्धा पनरसमेया तित्थअतित्था य सिद्धभेएण ।

एए संखेवेणं, जीव.विगप्पा समक्खाया ॥ २५ ॥

25 Siddhā panarasa-bhéyā titthā a titthā ya Siddhabhééṇam ।
Éé saṁkhévéṇam jīva-vigappā samakkhāyā. 25

[सिद्धाः पञ्चदशभेदाः तीर्थातीर्थादिसिद्धभेदेन ।

एते संक्षेपेण जीव विकल्पाः समाख्याताः ॥ २५ ॥

Siddhāḥ pañca-daśa bhédāḥ tirthā tirthādi siddha-bhédéna ।
Été saṁksepéna jīva-vikalpāḥ samakhyātāḥ 25]

Trans. 25 The Perfect Souls are of fifteen types such as the Tirtha Siddhas or the A tirtha Siddhas etc. These different types of living beings, are explained clearly in brief. 25

व्याख्या-२५-सिद्धा निष्ठितार्थाः क्षीणाशेषकर्माणः । ते पञ्चदशधा ।
सूत्रे तु तीर्थकरभेदावुक्ता । चकारादन्येऽपि त्रयोदशभेदा ग्राह्याः । सूत्रात्वा-

त्करलोपे सिध्यति । तथा—तीर्थकराः सन्तो ये सिद्धास्ते तीर्थकरसिद्धाः १ ।
 अतीर्थकराः—सामान्य केवलिनः सन्तो ये सिद्धास्तेऽतीर्थ(कर) सिद्धाः २ ।
 इति सामान्यं, अथो विशेषं व्यनक्ति—तीर्थते संसारोऽनेनेति तीर्थं यथावस्थित-
 जीवाजीवादिपदार्थप्ररूपकं परमगुरुमणीतं प्रवचनं, तच्च निराधारं न भवतीति
 स संघः प्रथमगणधरो वा वेदितव्यः, तस्मिन्नुत्पन्ने ये सिद्धास्ते तीर्थसिद्धाः ३ ।
 तथा च स्वलिङ्गे रजोहरणादिरूपे व्यवस्थिताः सन्तो ये सिद्धास्ते स्वलिङ्ग-
 सिद्धाः ४ । तथाऽन्यलिङ्गे परिव्राजकादि सम्बन्धिनि वल्कलकषायादिरूपे
 द्रव्यलिङ्गे व्यवस्थिताः सन्तो ये सिद्धास्तेऽन्यलिङ्गसिद्धाः । यदाऽन्यलिङ्गिनां
 भावतः सम्यक्त्वादिप्रतिपन्नानां केवलमुत्पद्यते, तत्समयं च कालं कुर्वन्ति,
 तदैवान्यलिङ्गसिद्धत्वं द्रष्टव्यं, अन्यथा यदि दीर्घमायुष्कमात्मनः पश्यन्ति ज्ञानेन
 ततः साधुलिङ्गमेव प्रतिपद्यन्तेः ५ । तथा स्त्रिया लिङ्गं स्त्रीलिङ्गं स्त्रीत्वस्योपलक्षण
 क्षमित्यर्थः । (तच्च) वेदः शरीरनिवृत्तिर्नेपथ्यं च । तत्रेह शरीरनिवृत्त्या प्रयोजनं
 न वेदनेपथ्याभ्यां, वेदे सति सिद्धा (ध्य) भावात्, नेपथ्यस्य चाप्रमाणत्वात् ।
 तस्मिन् स्त्रीलिङ्गे वर्तमानाः सन्तो ये सिद्धाः प्रत्येकबुद्धवर्जिताः केचित्
 स्त्रीलिङ्गसिद्धाः ६ । तथा पुरुषलिङ्गे शरीर निवृत्तिरूपे व्यवस्थिताः सन्तो ये
 सिद्धास्ते पुरुषलिङ्गसिद्धाः ७ । तथा नपुंसकलिङ्गं वर्तमानाः सन्तो ये सिद्धास्ते
 नपुंसकलिङ्गसिद्धाः ८ । ग्रहस्थाः सन्तो ये सिद्धास्ते गृहलिङ्गसिद्धाः ९ । तथा
 तीर्थस्याभावोऽतीर्थं, तीर्थस्याभावस्तु अनुत्पादेऽपान्तराले वा व्यवच्छेदे
 तस्मिन् समये सिद्धाः जाति स्मरणादिना निर्दग्धकर्माणोऽतीर्थसिद्धाः । तत्र
 तीर्थस्यानुत्पादे सिद्धा मरुदेवीप्रभृतयः, न हि मरुदेव्याः सिद्धिगमनकाले
 तीर्थमुत्पन्नमासीत् । तीर्थव्यवच्छेदश्च सुबिम्बिप्रभृतीनां तीर्थकृतां सप्तस्वन्तरेषु ।
 यदाह—*‘जिणंतरे साहुवुच्छेओ’ त्ति । तत्रापि ये जातिस्मरणादिना प्राप्तप-
 र्वाभ्यां मार्गाः केवलिनो भूत्वा सिध्यन्ति ते तीर्थव्यवच्छेदे सिद्धाः १० । प्रतीत्यैकं
 किञ्चिद् वृषभादिकं अनित्यादिभावनाकारणं वस्तुबुद्धाः बुद्धवन्तः परमार्थमिति
 प्रत्येकबुद्धाः (तथा) सन्तो ये सिद्धास्ते प्रत्येकबुद्धसिद्धाः ११ ।

स्वयमात्मना बुद्धास्तत्त्वं ज्ञानवन्तः स्वयंबुद्धा तथा सन्तो ये सिद्धास्ते स्वयंबुद्ध
 सिद्धाः १२ । स्वयंबुद्धप्रत्येकबुद्धानां च बोध्युपधिश्रुतलिङ्गकृतो विशेषः । तथाहि
 स्वयंबुद्धानां बाह्यनिमित्तमन्तरेणैव बोधिः, प्रत्येकबुद्धानां तदपेक्षया । श्रयते
 च—^१वसभे य इंदकेऊवलए अंबे य पुप्फिए बोही । करकंडुदुम्मुहस्स नमिस्स
 गंधाररणे य ॥१॥ इति सूत्रे बाह्यवृषभादि प्रत्ययसापेक्षतया करकण्डवादीनां
 प्रत्येकबुद्धानां बोधिरिति । उपधिः स्वयंबुद्धानां पात्रादिद्वादशविधः । तद्यथा—
^२पत्तं १ पत्ताबंधो २ पायट्टवणं ३ च पायकैसरिया ४ । पटलाइ ५ रयताणं
 ६ गोच्छओ, पायनिज्जोगो ॥ १ ॥ तिन्नेव य पच्छागा १० रयहरणं चैव ११
 होइ मुहपोत्ती १२ ॥ २ ॥ प्रत्येकबुद्धानां तु जघन्येन रजोहरणमुस्वपोति-
 कारूपो द्विविध उपधिः । उत्कृष्टतस्तु पुनश्चोत्पलपद्ममात्रककल्पत्रिकवर्जो
 नवविध उपधिः । स्वयंबुद्धानां पूर्वाधीतं श्रुतं संभवति न वा, प्रत्येकबुद्धानां
 तु पुनस्तन्नियमाद्भवति, जघन्येनैकादशाङ्गान्युत्कृष्टतोऽभिन्नदशपूर्वाणीति ।
 लिङ्गप्रतिपत्तिस्तु स्वयंबुद्धानां यदि पूर्वाधीतंश्रुतं नास्ति ततो नियमाद् गुरुसमीपे
 भवन्ति, गच्छे च विहरन्ति, अथ श्रुतं भवति ततो देवता लिङ्गं प्रयच्छति
 गुरुसमीपे वा तत्प्रतिपद्यन्ते । यदि चैकाकिविहारेच्छावन्तस्तदौकाकिन एव
 विहरन्ति अन्यथा गच्छ एवासते इति । प्रत्येकबुद्धानां पुनर्लिङ्गं देवतैव ददाति,
 लिङ्गवर्जिता वा भवन्ति १२ । तथैकैकस्मिन् समये एकैका एव सन्तो ये
 सिद्धास्ते एकसिद्धाः १३ । एकसमये द्वयादीनामष्टशतानां सेधनादनेकसिद्धा ।
 तत्रानेकसमयसिद्धानां प्ररूपणार्थां गाथाः—बत्तीसा अडयाला सट्टी बावत्तरी य
 बोद्धव्वा । चुलसीई छन्नवई, दुरहियमट्टुत्तरसयं च ॥ १ ॥ एतद्विवरणं—यदैक-
 स्मिन्समये एकादिर्वा उत्कर्षेण द्वात्रिंशत्सिध्यन्ति तदा द्वितीयसमयेऽपि
 द्वात्रिंशत्, एवं नेरन्तर्येणाष्टौ समयान् यावद् द्वात्रिंशत्सिध्यन्ति, तत ऊर्ध्वम-

१ वृषभश्च इन्द्रकेतुवल्यं आस्रश्च पुष्पिता ।

बोधिः करकण्डोर्दुमुखस्य, नमेर्गान्धारराज्ञश्च ॥ १ ॥

२ पात्रं पात्रबन्धः पात्रस्थापनं च पात्रप्रमाजिका ।

पटलानि रजस्त्राणं गोच्छकः पात्रनियोगः ॥ २ ॥

३ त्रण एव प्रच्छादका रजोहरणं चैव मुक्त्वन्निकाभवति ॥

वश्यमेवान्तरं भवति । एवं यदा पुनस्त्रयस्त्रिंशत् आरभ्याष्टचत्वारिंशदन्ता एकं समयेन सिध्यन्ति तदा निरन्तरं सप्तसमयान् सिध्यन्ति, ततोऽवश्यमेवान्तरं भवति । एवं यदैकोनपञ्चाशत्तमार्दिं कृत्वा यावत् षष्टिः एकेन समयेन सिध्यन्ति तदा निरन्तरं षट्समयान् सिध्यन्ति, तदुपरि अन्तरं समयादि भवति, एव मन्यत्रापि योज्यं । यावदष्टशतमेकसमयेन सिध्यन्ति तदाऽवश्यमेव समयाद्यन्तरं भवति इति ॥ १४ ॥ तथा बुद्धा आचार्यास्तैर्बोधिताः सन्तो ये सिद्धास्ते बुद्धबोधित सिद्धाः ॥ १५ ॥

इत्युक्तास्तीर्थकर त्वादिभेदः सिद्धानां पञ्चदशभेदाः । ननु तीर्थकरसिद्धा तीर्थकरसिद्धरूपभेदद्वयेऽवशेषाः सिद्धभेदाः सर्वेऽप्यन्तभवन्ति, तत्किमर्थं शेषभेदोपादानमुच्यते ? सत्यं, अन्तभवन्ति, परं न विवक्षितभेद द्वयोपादानमात्रात् शेषभेद परिज्ञानं भवति विशेष परिज्ञानार्थं चैव शास्त्ररम्भप्रयासोऽतः शेषभेदोपादानमिति । इत्येते जीवविकल्पाः सांसारिका असांसारिका एकेन्द्रियादयो वा संक्षेपेणेति तेषां जीवानामसङ्ख्यातानन्तरत्वान्नाज्ञातिकथनद्वारेण समाख्याता-भणिता इति गायार्थः ॥ २५ ॥

D. C. Siddhas or the Perfect Ones are those who are freed from all their Karmas. They are of 15 kinds. Only two of these are mentioned in the Gāthā. But by the word ādi (etc) the rest 13 are to be understood.

- (1) Tirtha (kara) Siddhas are those Perfect Souls who have become Siddhas when they were Tirthankaras
- (2) A-tirtha Siddhas are those Perfect Souls, who became Siddhas when they were Sāmānya Kēvali.

3. That by which the mundane existence can be crossed over is called a Tirtha. It means an utterance about living and non-living substances by some great preceptor with the help of

which the mundane existence can be got over. And naturally such utterances must have some receptacle. This latter can be either be the Saṅgha (a congregation of Sādhus (Monks) 2 Sādhvis (nuns) 3 Śrāvakas (laymen followers of Jinésvaras) and 4 Śravikas (female devotees) or the First Gaṇadhara. When such a one is born some persons become free from worldly trammels.

Such freed persons are also called Tirtha-siddha [or siddha, Perfect accomplished by Tirtha]

4. Sva-liṅga Siddhas are those Siddhas who have become siddha (freed), when they had the apparel and rajorahaṇa and mukha-vastrikā of a Jain Sādhu. with them.

5. Anya-liṅga Siddhas are those Siddhas who have become siddha (freed) when they have the apparal i.e. bark of trees or coloured clothes, and the liṅga of a Parivājaka (a wandering mendicant.)

When such persons have Kévala Jñāna after the acquisition of Samyaktva (Right Knowledge), and if they died at the same moment, then their anya-liṅga siddhatva (the state of being a Siddha with the apparel and liṅga of mendicancy of another creed) becomes true. But if such persons live longer after the attainment of Kévala Jñāna (Perfect Knowledge), then, enlightened by Perfect Knowledge they usually adopt sādhu-liṅga (the apparel and practices of a Jaina sādhu) 6. Stri-liṅga Siddhas are those Siddhas who have become siddha (freed) when they were females.

6. Stritva (the state of being a female) constitutes (1) Possession of female organs and feminine body-configuration. (2) Vēda-Possession of feminine impulses and inclinations and (3) Népathya-Acting. Here the question is with sarīṛanivrittī (possession of female organs and feminine configuration) and not with impulses or with feminine acting. With feminine impulses and inclinations, there is absence of fitness for Siddhatva (becoming

a Siddha). Nēpathya (feminine acting) is unauthoritative. Consequently, those who have become Siddhas with female organs and feminine body-configuration are Strī-liṅga Siddhas.

7. Puruṣa-liṅga Siddhas are those Siddhas who have become siddha (freed) when they were males.

8. Napuṃsaka-liṅga Siddhas are those Siddhas who have become Siddha (freed), when they were neuter or with hermaphrodite organs.

9. Grihi-liṅga Siddhas are those Siddhas who became Siddha (freed) when they were house-holders.

10. A-tīrtha Siddhas are those Siddhas who became Siddha (freed) during the absence of any tīrtha.

Tīrthasya abhāvo is absence of a tīrtha. It results (1) Before the establishment of any tīrtha (2) During the interval between the Nirvāṇa of a Tīrthānkara and the establishment of a Tīrtha by the next Tīrthānkara and (3) During the complete abolishment of Order of Monks and Nuns. Those who have become Siddha during this period are A-tīrtha Siddhas.

Maru-dēvi Mātā and others became Siddha when the Tīrtha was not established. At the time of the attainment of Siddhī-pada by Maru-dēvi Mātā, Tīrtha was not established.

Total abolishment of the Order of Sādhus (Monks) and Sādhvī's (Nuns) occurred during the interval between the Nirvāṇa of Suvidhi Nātha Tīrthānkara and the establishment of the Tīrtha of the seven Tīrthānkaras commencing from the Nirvāṇa of Suvidhi Nātha and ending with that of Śānti Nātha Tīrthānkara.

11. Pratyēka-buddha Siddhas are those Siddhas who have become siddha on seeing a bull or some other thing as an object of meditation about the frailty of worldly objects.

12. Svayam Buddha Siddhas are those Siddhas who have become Siddha by their own natural intuition and not by the preaching of any religious preceptor. The distinction

between the Svayam Buddha and the Pratyéka Buddha is with regard to (1) upadhi (articles for use in ascetic life). (2) *śruta (Knowledge) and (3) Liṅga (rajoharaṇa, mukhavastrikā). Svayam Buddhas have perfect enlightenment without the motive of any external object while Pratyéka Buddhas have that requirement. As for instance—Kara-kaṇḍu, Durmukha, Tirthaṅkara Nami Nātha, and the King of Gaindhāra had enlightenment through the medium of a bull, circles of the rain-bow, a mango-fruit and a flower.

Svayam Buddhas have the following twelve articles for use viz. 1 Pātra (wooden dishes and bowls) 2 Pātra-bandha (A square piece of cloth to tie dishes, bowls etc) 3 Pātra-ssthāpana (anything over which vessels are placed), 4 Pātra-pramārjanikā (A wollen brush to wipe bowls etc) 5 Patalāni (pieces of cloth to cover dishes and bowls at the time of begging. 6 Rajastrānam (a covering for utensels, dishes etc) 7 Gocchaka (गुच्छा) Two pieces of square woollen cloths with strings applied to one for tying utensils dishes, bowls etc 8-10 Three Pracchādakā (three coverings for the body. 11 Rajoharaṇa (A symbolic accessory of a Jaina Sādhu—a wollen brush to remove dust and insects) and 12 Mukha-vastrikā (a piece of cloth to cover the mouth)

Pratyéka-Buddhas keep only Rajoharana and Mukha-vastrikā At the most, they keep nine articles Svayam-buddhas may or may not have previous scriptural knowledge. Pratyéka Buddhas as a rule, have a knowledge of, at least Eleven Aṅgas and at the most, not less than Ten Pūrvas.

In the case of Svayam-Buddhas who do not possess previous scriptural knowledge, the acquisition of symbolic accessories i-e Rajoharma and Mukha-vastrika takes place as a rule from the Gurn and they move about along with the samudaya. If they possess scriptural knowledge, the gods give them the symbolic accessories or they get them from the Guru. If they

have a desire to move about alone, they can move about alone. Other wise they live in the samudāya.

*In case of Pratyēka Buddhas, the gods give the symbolic accessories or they remain without those accessories.

13. Eka-siddhas are those Siddhas who have become siddha in one moment.

14 Anēka-siddhas are those numerous Siddhas who have become siddha in one samaya.

If during one samaya (instant) one or at the most, thirty-two become siddha, during the second samaya also thirty-two become siddha, and without an interval till eight samayas thirty-two become siddha, and beyond that, there is an interval. Similarly commencing with the thirty-third and ending with forty-eighth become siddha in one samaya, then, they become siddha, without an interval for seven samayas, and then there is an interval. In the same manner, commencing with the forty-ninth and ending with the sixty, they become siddha in one samaya, then, they become siddha without an interval for six samayas, and then there is an interval of many samayas. In a similar way, one hundred and eight become siddha in one samaya—and then there is an interval of many samayas.

15. Buddha-bodhita Siddhas are those siddhas who have become siddha (freed) by the precept of some eminent ācāryas (preceptors.)

In this way, the fifteen (15) kinds of siddhas are briefly mentioned. Only two kinds are given in the text, and the rest are not described, because all of them are included in the two varieties. 25

CHAPTER III

एष एकैन्द्रियादिजीवातां शरीर-आयुःस्वकायस्थिति-प्राण-योनि
प्रमाणानि प्रकटयन्नाह—

एषसि जीवाणं शरीरमाड-विई-सकायम्मि ।

प्राणा जोगियमाणं, जेसिं जं.अत्थि तं भणिमो ॥ २६ ॥

26 Eśim Jivāṇam śarīramāum thi-sakāyamami
Pāṇā-Joṇi pamāṇam jésim jam atthi tam bhaṇimo

[एतेषां जीवानां शरीरमायुः स्थिति-स्वकाये ।

प्राणा-योनिप्रमाणं येषां यदस्ति तद् भणिष्यामः ॥ २६ ॥

Etésām Jivānām śarīramāyuh-ssthīti-svakāyé
Prāṇā yonipramāṇam yésam yada-sti tad bhaṇisyāmah 26]

Trans-26. We are going to speak about the Measure of 1. the body 2. the Life-limit 3 the Stay in their own body, 4. the vital airs and 5. the forms of existence of these living beings.

व्याख्या-२६-एतेषां पूर्वव्यावर्णितस्वरूपाणामेकेन्द्रियादीनां जीवानां येषां यावत्प्रमाणं शरीरं। प्रमाणशब्दः सर्वत्राभिसम्बध्यते, ततो येषां यज्जघन्यो त्कृष्टायुः प्रमाणं। तथा येषां यावती स्वकायस्थितिः, किमुच्यते? यदैकेन्द्रियाः पृथ्व्यादयो मृत्ता पुनः पृथ्व्यादिषु कियत्कालमुत्पद्यन्ते सा स्वकायस्थितिः, तस्याः प्रमाणं। तथा प्राणाः-जीव धारणलक्षणा येषां जीवानां दशसु प्राणेषु (मध्ये) यावन्तः प्राणास्तत्प्रमाणं। तथा चतुरशोतिलक्ष (८४०००००) प्रमाणा योनयो येषु जीवेषु यावत्प्रमाणाः। अथीत्यत्र प्राकृतत्वादेकल द्विलबहुल न कश्चिद्विशेषः, यच्चाऽस्तिशब्दोऽअव्ययेषु सर्ववचनवाची वर्तते, अतोऽत्र न कश्चिद् दोषः। ततो यच्छब्देनापेक्षितमर्थं तच्छब्देनाह-‘तं भणिमो’ तद्गणाम इति गार्थः ॥ २६ ॥

D. C.-Word “Pramāṇa” (extent or measure) is to be construed with all the words.

What is the magnitude of the body ?

Whether the life is short or long ? How long do the beings stay in their own bodies ? i-e that is to say, How long do the earth and the like take rebirths in the very earth and the like ? How long do the vital airs stay in the body ? How many of the 84 hundred thousand (840000) existences are prescribed for a certain being. All these questions are answered in the following lines.

As to the term 'asti' it can have the sense of the plural, due to the common usage in that sense. Or, to explain it otherwise, in the case of the 'avyaya (in-declinable) the word has the sense of all numbers. Thus, we must not find any defect with the use of the singular.

Height of the Body

(a) of Ekendriya Living Beings.

पूर्वाक्तकथनद्वारेण एकेन्द्रियादीनां शरीरद्वारं व्याकुर्वन्नाहः—

अंगुलअसंखभागो शरीरमेगिंदियाण सव्वेसि ।

जोयणसहस्समहियं नवरं प्रत्तेयकव्वखाणं ॥ २७ ॥

27 Aṅgala asaṁkhabhāgo sarira meṅindiyāṇa savvēsim ।
Joyaṇa sahasramahiyam, navaram pattēya-rukkhāṇam 27

[अङ्गुलासङ्ख्येयभागः शरीरमेकेन्द्रियाणां सर्वेषाम् ।

योजनसहस्रमधिकं नवरं प्रत्येकवृक्षाणाम् ॥ २७ ॥

Aṅgala asaṁkhēya-bhāgaḥ śarira mekēndriyāṇām sarveṣām ।
yojana sahasramadhikam, navaram pratyēkavriksāṇām 27]

Trans. 27. The body of all the one-sensed living beings is of the size of an asaṁkhēya bhāga (innumerable part) of the finger. The body of the Pratyēka (one-souled) yegetables, however is more than a thousand yojanas in extent.

व्याख्या—२७—शीर्यत इति शरीरं । ततोऽङ्गुलासङ्ख्यभागं सर्वेषामप्ये-
केन्द्रिया (णां) दीनां शरीरप्रमाणं । नवरं विशेषश्चायं प्रत्येकवनस्पतीनां
योजनसहस्रमधिकं शरीरमिति । तथेह सूत्रे पृथ्व्यादीनां शरीर प्रमाणे सामान्य
तयोक्तेऽपि विशेषो दर्श्यते । उक्तं च सङ्ग्रहिण्यां—^१अंगुलअसंखभागो सुहुम-

१ अङ्गुलासंख्यभागः सूक्ष्मनिगोदोऽसंख्यगुणो वायुः ।

ततोऽभिस्ततः वापस्ततः सूक्ष्मा पृथ्वी ॥ १ ॥

ततो वाद्वरवाय्वग्नापृथ्वीनिगोदा अनुक्रमशः ।

प्रत्येक वनस्पतिशरीरं अतिकं योजनसहस्रं तु ॥ २ ॥

निगोओ असंख्यगुण बाऊ । तो अगणि तओ आउ, ततो सहुमा भवे पुढवी ॥ १ ॥ तो बायरबाउगणी बाऊ—पुढवी निगोय अणुकमसो । पत्तेयवणसरीरं अदियं जोयणसहसं तु ॥ २ ॥ द्विधा वनस्पतिः—प्रत्येकः साधारणश्च । साधारणो निगोदोऽ अनन्तकायिक इत्येकार्थाः । तत्र प्रत्येको बादर एव, पृथिव्यपतेजोवायु निगोदास्तु सूक्ष्माबादराश्च । तत्राद्यन्तयो निगोदपृथिव्योः सूक्ष्मविशेषणात्तदन्तर्वर्तिनां वाय्वग्निजलानामपि सूक्ष्माणां ग्रहणायदयमर्थः—सूक्ष्मनिगादशरीरमङ्गलस्या सख्योभागोऽङ्गलासंख्यातभागमित्यर्थः ? । तदसङ्ख्यातगुणमेकं सूक्ष्मवायुकायशरीरं २ । ततोऽसङ्ख्यातगुणमेकं सूक्ष्मतेजस्कायिकशरीरं ३ । ततोऽसङ्ख्यातगुणमेकं सूक्ष्ममष्कायिकशरीरं ५ । ततोऽप्यसङ्ख्यातगुणमेकं बादरवायुशरीरं ६ । ततोऽप्यसङ्ख्यातगुणमेकं बादरग्निशरीरं ७ । ततोऽप्यसङ्ख्यातगुणमेकं बादरअष्कायशरीरं ८ । ततोऽप्यसङ्ख्यातगुणमेकं बादरपृथ्वीकायिकशरीरं ९ । तस्मादसङ्ख्यातगुणमेकं बादरनिगोदशरीरं १० । स्वस्थाने तु सर्वाण्यप्यङ्गल असंख्येयमागमात्राणीति ।

तथा च भगवत्यामेकोनविंशतितमे शतके तृतीयोद्देशके—^१ “ के महाल्लेखं भवेत् ? पुढविसरीरे पणत्ते ? गोयमा ? अणंताणं सुहुमवणस्सइकाइयाण जावइया सरीरा से एगे सुहुमवाउसरीरे, असंखेज्जाणं सुहुमतेउकाइयाण सरीरा से एगे सुहुमतेउसरीरे, असंखेज्जाणं सुहुमतेउकाइयाणं जावइया सरीरा से एगे पुढवीसरीरे. असंखिज्जाणं सुहुमपुढवीकाइयाणं जावइया सरीरा से एगे बायरतेउसरीरे, असंखिज्जाणं बायरतेउकाइया सरीरा से एगे बायरआउसरीरे, असंखिज्जाणं बायरआउकाइयाणं जावइया सरीरा से एगे बायरपुढविसरीरे। एवं महाल्लेखं गोयमा? पुढविसरीरे पणत्ते” ॥ अत्र “अणंताणं सुहुम

१ कियन्महत् पृथ्वीशरीरं भवन्ति ! प्रज्ञप्तम् ? गौतम ? अनन्तानां सूक्ष्मवनस्पतिकायिकानां यावच्छरीरं तावत् एकं सूक्ष्मवायुशरीरं, असंख्यातानां सूक्ष्मवायुकायिकानां शरीराणि तावत् एकं सूक्ष्मतेजःशरीरं, असंख्येयानां सूक्ष्मतेजस्कायिकानां यावन्ति शरीराणि तावदेकं पृथ्वीशरीरं, असंख्येयानां सूक्ष्मपृथ्वीकायिकानां यावन्ति शरीराणि तावद् बादरअपृच्छरीरं, असंख्येयानां बादरअष्कायिकानां यावन्ति शरीराणि तावदेकं बादरपृथ्वीशरीरं, इयन्महत् गौतम ! पृथ्वीशरीरं प्रज्ञप्तम् ॥

वणस्सइकाइआणं जावइया सरीरा” इति यावद् ग्रहणादसङ्ख्याताऽऽि प्रा-
 णाणि, अनन्तानामपि वनस्पतिनामेकाद्यसङ्ख्येयान्तशरीरत्वेनानन्तानां
 शरीराणामभावात् । सूक्ष्मवनस्पत्यवगाहनापेक्षया सूक्ष्मवायववगाहनाया असं-
 ख्यातगुणत्वेन चागमेऽभिधानात् । यदुक्तमन्यत्राप्यागमे^१ गोयमा ? सव्व-
 त्थोना सुहुमनिगोयस्स अपज्जत्तगस्स जहणिया ओगाहणा असंखिज्जगुणा
 जाव बायरपुहवि अपज्जत्त जहणिया असंखिज्जगुणा पत्तेयसरीरबायरवण-
 स्सइकाइयस्स बायरनिगोयस्स य एएसि णं अपज्जत्तगाणं जहणिया ओगा-
 हणा दोणवि तुल्लाऽसंखेज्जगुणा इत्यादि । प्रत्येकवनस्पतिनां तु समुद्रादि
 गतपद्मनालादीनां शरीरं किञ्चिदधिकं योजन सहस्रं^२ । न्तु शरीरस्य मानमु-
 त्सेधाङ्गुलेन, समुद्रहृदादीनां तु प्रमाणाङ्गुलेन, ततः समुद्रादीनां योजन सहस्रा-
 वगाहनात् तद्रतपद्मनालादीनामुत्सेधाङ्गुलापेक्षयाऽत्यन्तं दैर्घ्यं स्यादेत
 आह विशेषणवत्यां—जोयणसहस्समइ (द्वियं) वणस्सइ देहमाणमुक्किट्ठं । तं च
 नि (कि) छ समुद्दगयजलरुहनालं हवइ रत्ता (भूमा) ॥ १ ॥ चस्सेहंगुलओ तं
 होइ पमाणंगुलेण य समुदो । अवरोप्परओ दुक्खि विक्कहम विरोहिणी हुज्जाहि ?
 ॥ २ ॥ पृथ्वीपरिणामाड, ताइं (तु) सिरिनिवासपस्सं व । गोतिथेसु वणस्स
 इपरिणाइं (च) होज्जाहि ॥ ३ ॥ जत्थुरस्सेहंगुलओ, सहस्समवसेसएसु य जलेसु
 वल्लीलयादओ वि य सहस्समायामओ होति^३ ॥ ४ ॥ तथा सूक्ष्माणां पञ्चाना

१ गौतम ? सर्वस्वोक्ता सूक्ष्मनिगोदस्य अपर्याप्तवस्य जघन्या अवगाहना असंख्येयगुणा यावत्
 वाऽरपुच्छ्यापर्याप्तानां जघन्या असंख्येयगुणा प्रत्येक शरीर वादरवनस्पतिकारिकस्य वादरनिगोदस्य च
 एतेषां अपर्याप्तानां जघन्या अवगाहना द्वयोरपि तुलयाऽसंख्येयगुणा ।

२ योजनसहस्रमधिकं वनस्पते देहमानमुक्कष्टम् ।

तच्च किलसमुद्रगतजलरुहनालं भवति भूमौ ॥ १ ॥

उत्सेधाङ्गुलेन तद्भवति प्रमाणाङ्गुलेन च समुद्रः ।

परस्परतो द्वे अपि कथमविरोधिनी भवतः ॥ २ ॥

पृथ्वीपरिणामानि तानि तु श्रीनिवासपद्मवत् ।

गोतीर्थेषु वनस्पतिपरिणामानि च भवेयुरपि ॥ ३ ॥

३ यत्रोत्सेधाङ्गुलतः सहस्रभवशेषेषु च जलेषु ।

वल्लीलतादयोऽपि च सहस्रमायामतो भवन्ति ॥ ४ ॥

मपि पृथ्व्यादीनामसङ्ख्यातान्यपि शरीराण्येकत्रीभूतानि न. चर्मचक्षुषां
 गोचराणि भवन्ति । तथा पुनर्बादरानां चतुर्णांमपि पृथ्व्यादीनां शरीराण्य
 संख्यातानि पिण्डीभूतानि दृष्टिगोचरतां भवन्ति । यतः— 'अहामलयपमाणे
 पुढविकायम्मि हूति जे जीवा ! ते जइ सरिसवमिन्ना, जंबूद्वीबे न मायंति
 ॥१॥ तथा — २६॥ एगम्मि उदगर्बिदुम्मि जे जीवा जिणवरेहि पणत्ता ।
 ते पारेवयतुल्ला, जंबुद्वीबे न मायंति ॥२॥' तथा वनस्पतिकायस्य जघन्यतोऽ
 ङ्गुलासङ्ख्येयमात्रम् उत्कृष्टतस्तु योजनसहस्रमधिकम् अतः परं तत्पृथ्वी-
 मिति गाथार्थः ॥ २७ ॥

D. C. Śīryatē iti Śarīram—(Body is it, that fades away.) The
 Body of the one-sensed beings is very minute, while the case
 of the vegetables is quite different.

The Vegetables are two kinds:—Pratyēka (one-souled) and
 Sādhāraṇa (many-souled). The Pratyēkas are bādara (gross,) while the
 elements like the earth, the water etc are both subtle and gross. The body of
 these Pratyēka (one souled) vegetables is mentioned to be more than one
 thousand yojanas in extent. This fact can be instanced by lotus-stalks etc
 growing in thousand-yojana deep water-reservoirs or seas.

(b) The Extent of the Bodies of Vikalēndriya Jivas,

अथ द्वीन्द्रियादीनां शरीरप्रमाणं यथाक्रमं व्याचिकीर्षुराह—बारस
 जोयण तिन्नेव गाडयाइं जोयणं च अणुकमसो । बेइंदिय—तेइंदिय,—चउरिंदिय-
 देइमुच्चत्तं ॥ २८ ॥

१ आद्रमालकप्रमाणे पृथ्वीकाये भवन्ति ये जीवा ।

ते यदि स.षपमात्राः (स्युः) जम्बूद्वीपे न मान्ति ॥ १ ॥

२ एकस्मिन्नुदकांबन्धौ ये जीवाः जिनवरेः प्रज्ञताः ।

ते पागपतमात्रा जम्बूद्वीपे न मान्ति ॥ २ ॥

28 Bārasa joyaṇa tinnéva gāuyāim joyanam ca aṇukamso.
Bé-indiya-té-indiya-caur-indiya déhamuccattam 28.

[द्वादशयोजनानि त्रिण्येव गव्यूतानि योजनं चानुक्रमशः ।
द्वीन्द्रिय-त्रीन्द्रिय-चतुरिन्द्रिय देहस्योच्चत्वम् ॥ २८ ॥

Dvādśa yoganāni triṇyēva gavyūtāni yojanam cānukramaśah
Dvīndriya-trīndriya-catur-indriya déhasyoccatvam 28]

Trans-28. The bodies of the two-sensed beings, the three-sensed beings and of four-sensed beings are respectively twelve yojanas, three *Koshas* and one yojana in extent.

व्याख्या. २८. देहसहस्रशब्दौ पुंनपुंसकौ, अथ प्राकृते लिङ्गव्यत्ययमि
(इ) ति मतीतमेव । तथा द्वादशयोजनानि त्रीणिगव्यूतानि योजनं च ।
अनुक्रमसोऽनुक्रमेण । समासाद्विमक्तिलोपे सूत्रत्वात्पुंस्त्वनिर्देशे योजनादिषु
शब्देषु द्वीन्द्रियाणां त्रीन्द्रियाणां चतुरिन्द्रियाणां, इहापि विमक्तिलोपो । देहं
शरीरमुच्चत्वेन भगवता भणितं । तृतीयार्थे द्वितीया । तथा चोक्तं सङ्ग्रहिण्यां^१
“बारस जोयण संखो, तिकोस गुम्पी य जोयणं भ्रमरो” इतिवचनात् ॥ तत्र
द्वीन्द्रियपदे द्वादशयोजनानि शरीरावग्राहना स्वयम्भूरमणादिशङ्कादिनामवसेया ।
एवं त्रीन्द्रियेष्वप्यवग्राहना भावनीया । नवरं गव्यूतत्रयं शरीरावग्राहना बहि-
र्द्वीपवर्तिकर्णशृङ्गाख्यादीनामवगन्तव्या । एवं चतुरिन्द्रियेष्वपि । नवरं गव्यूत
चतुष्टयं शरीरमानं बहिर्द्वीपवर्तिनां भ्रमरादीनामित्यनुयोगद्वारवृत्तावुक्तं । तथा
पञ्चेन्द्रियाणां तिर्यङ्हराणां शरीरमानं पुरतो व्याकरिष्यतीति गाथार्थः ॥२८॥

D. C. Here, the author speaks about the extent of the bodies of the two-sensed three-sensed, and four-sensed beings yojana=8 miles, 1 *Kośa* (*Gavyūta*)=2 miles. Mark the word uccatvam' (extent or length). The Accusative is used for the Instrumental. The conch-shells of the *Svayambhū ramaṇa* sea are at the most twelve yojanas in length Similarly, Centipedes, outside

१ द्वादशयोजनः शङ्खः त्रिकोशो गुल्मी च योजनं भ्रमरः

the Aḍhi-dvīpa (world of human habitations) are at the most three koshas in length while the length of wasp etc outside the human island, is at the most, one yojane or 4 koshas.

It is also mentioned in Jama Canonical Works that a dvi-indriya (two-sensed) living being named अलस Alasa has a length of twelve govyutas. If the army of a Cakravartin happens to encamp on the ground inhabited by that creature, and if that animal dies on account of the heavy burden of the Cakravartin's army, then, it creates such an enormous hollow in the ground, that the whole army of the Cakravartin is tumbled down into it and dies.

(c) The Height of Nāraka Jivas

अथ पञ्चन्द्रियेषु पूर्वे नारकाणां शरीरप्रमाणं विमणिपुराह—

धनुसयपंचपमाणा नेरइया सत्तमाइ पुढवीए ।

ततो अद्धद्धणा नेया रयणप्पहा जाव ॥ २९ ॥

29 Dhanusaya-pañcapamāṇā Nérāiyā sattamāi puḍhavié ।

Tatto addhaddhūṇā néyā Rayaṇappahā jāva 29

[पञ्चसतधनुः प्रमाणा नैरयिका सप्तम्यां पृथिव्याम् ।

ततोऽर्द्धार्द्धोना ज्ञेया रत्नप्रभां यावत् ॥ २९ ॥

Pañcaśatadhanuḥ pramāṇā Nairayikā saptamyām prithivyām ।

Tato arddhārdhona jñeyā Ratnaprabhām yāvat 29]

Trans. 29 The Nārakas (denizens) dwelling in the Seventh hell (possess a body) 500 dhanuṣas in height; from there (the bodies of the denizens of hell in the other hells) upto Ratnaprabhā hell must be understood to diminish in half the measure (in the respective order). 29.

व्याख्या-२९ धनुःसतपञ्चप्रमाणशरीरा नारकाः तमस्तमः प्रभायां सप्तमनरकपृथिव्यां ज्ञेयाः । ततो व्युत्क्रमेण अर्द्धार्द्धेन ॥ देहप्रमाणा नारका रत्नप्रभां यावत्ज्ञेया । तद्यथा-तमस्तमः प्रभायां पञ्चधनुःशतानि देहप्रमाणं ७ ।

तमःप्रभायां सार्धेद्वे धनुः शते देहप्रमाणं ६ । धूमायां पञ्चविंशतं धनुषां देहप्रमाणं ५ । पङ्कायां द्वाषष्टिर्धनूषि द्वौ हस्तौ देहप्रमाणं ४ । बालुकायाम् एकत्रिंशद्धनूषि एकोहस्तो देहप्रमाणं ३ । शर्करायां पञ्चदशधनूषि द्वौ हस्तौ द्वादशाङ्गुलानि देहप्रमाणं २ । रत्नप्रभायां सप्त धनूषि त्रयो हस्ताः षट्शुलानि देहप्रमाणं १ ॥

इह हि शरीरप्रमाणमुन्सेङ्गुलि (ल) निष्पन्नं, यच्च धनुषश्चतुर्हस्त-प्रमाणं निष्पन्नं, तेषां नारकाणां शरीरप्रमाणं प्रतिपृथिवि विज्ञेयं । एतत्स्वाभाविकं शरीरप्रमाणम् । उत्तरवैक्रियं तु स्वाभाविकशरीरप्रमाणात्सप्तस्वपि पृथिवीषु द्विगुणं ज्ञेयम् ।

अथ जघन्यतस्तु सप्तस्वपि पृथिवीषु द्विविधोऽपि स्वाभाविकउत्तर वैक्रियश्च क्रमादङ्गुलस्य असङ्ख्यातांशःसङ्ख्यातांशश्च इयं द्विधाऽप्यवगाहना उत्पत्तिसमये नान्यदा । केचित्तु जघन्यमुत्तरवैक्रियमप्यङ्गुलासङ्ख्यातभाग प्रमाणममाहुः ।

यदागमः—^१जहणं भवधारणिज्जा अंगुलस्स असंखेज्जइभागं उत्तर—वेउ-
न्विया वि अंगुलस्स असंखेज्जइभागं' इति । इह ग्रन्थकृता जघन्याऽवगाहना नोक्ता तथापि प्रस्तावादुक्ता । तथा प्रतिप्रस्तटं जघन्यमध्यमोत्कृष्टदेहप्रमाण-
विशेषो ग्रन्थगौरवभयाद्भोच्यते, तच्चान्यशास्त्रेभ्योऽवसेयमितिगाधार्यः ॥२९॥

D. C. Here the ordinary measure of the body is given, which can be summarised as under:--

१ 'जघन्येन भवधारणीयमङ्गुलस्य असङ्ख्येयभाग', उत्तरवैक्रियमप्यङ्गुलाय असङ्ख्येयभाग ।

Table

| No. | Name of the Hell-earths. | Measure of Height of Bodies of denizens. | | |
|-----|--------------------------|--|--------|---------|
| | | Dhanuḡa | Hastas | Fingers |
| 7 | Tamastamaḡ-prabhā | 500 | | |
| 6 | Tamaḡ prabhā | 250 | | |
| 5 | Dhūma prabhā | 125 | | |
| 4 | Pañka-prabhā | 62 | 2 | |
| 3 | Vālukā-prabhā | 31 | 1 | |
| 2 | Śarkarā-prabhā | 15 | 2 | 12 |
| | Ratna-prabhā | 7 | 3 | 6 |

The following table will clarify the above measures:—

24 Fingers=1 Hasta

4 Hastas=1 Dhanus

The uttara-vaikriya (changed or extra-ordinary) body has double the measure of the natural ordinary body in each hell-earth. Both these avagāhanās (sizes) of the body viz—the natural and the changed—take place only at the time of birth and after birth. The distinct measure of the lowest, ordinary, and the highest bodies in accordance with the various layers of the hell-earths is not mentioned here for fear of an unnecessary increase in the bulk of the volume. It can, however, be easily known from other Scriptural works.

(d) Height of Tiryancas and Manuṣyas

Height of Garbhaja Tiryancas.

अथ प्रस्तावान्नारकाणां शरीरप्रमाणमुक्त्वा पञ्चीनामपि गर्भजं मूर्द्धिम-
पञ्चेन्द्रियतिरश्चां शरीरप्रमाणमाह --

जोयणंसहस्समाणा, मच्छा उरगा य गब्भया हुंति ।
धणुहपुहुत्तं पख्खी, भुयचारी गाउयपुहुत्तं ॥ ३० ॥

30 Joyaṇasahassamāṇā macchā uragā ya gabhayā hunti
Dhaṇu-puhuttam pakkhî, bhuyacarî gāuya-puhuttam 30

[योजनसहस्रमाना मत्स्या उरगाश्च गर्भजा भवन्ति ।
धनुः पृथक्त्वं पक्षिषु भुजपरिसर्पिणां गव्यूत-पृथक्त्वम् ॥ ३० ॥

Yojana sahasramānā matsyā uragāśca garbhajā bhavanti
Dhanuḥ prithaktvam pakṣiṣu bhujaparīsarpiṇāṃ gavyūta
prithaktvam 30]

Trans. 30 (The bodies of) the fishes and the embryo-origi-
nating creeping creatures are a thousand yojanas in magnitude
There is the severalty of dhalnuses in the case of the birds and
the severalty of kośas in the case of the arm-moving creatures. 30.

व्याख्या-३०-योजनसहस्रमाणशरीरा मत्स्या उरगाश्च गर्भजा
भवन्ति । तत्र योजनसहस्रमानं स्वयम्भूरमणमत्स्यानामवसेयं । तथौघतः उरगाणां
गर्भजानां बहिर्द्वीपवर्तिनामुत्कृष्टतो देहप्रमाणमवसेयमिति । मत्स्यशब्देन जल-
चरा ग्राह्याः । चकारात्संमूर्च्छिमा अपि मत्स्यास्तत्प्रमाणशरीरा भवन्ति । तथा
पक्षिणो गर्भजा धनुः पृथक्त्वं पृथक्त्वसंज्ञा पूर्वोक्तैवात्र ज्ञेया । प्राकृतत्वाद्बचन-
व्यत्ययः तथा भुजचारिणो गृहगोधादयो गव्यूतपृथक्त्वशरीरप्रमाणेन भवन्तीति
गाथाक्षरार्थः ॥ ३० ॥

D. C. A thosand yojanas is the measure of the bodies of
the fishes and the creeping beings. Fishes of such a vast size
can be had in the Svayambhū-ramaṇa ocean. The creeping crea-
tures of such a grēat magnitude must be understood to be out-
side the Human Island. The word 'fishes' has the general sense
of including all the aquatic animals The use of the ' word,

ca (and), suggests the same measure also, for the Saṁmūrcchima aquatic.

The embryo-born birds have the prithaktva (severalty) of dhanuses. The use of the term prithaktva (severalty) has already been explained [prithaktva=2-9 times the measure e-g yojana prithaktva=2 to 9 yojanas.]

In the same way, the arm-moving creatures have bodies possessing Gavyūta-prithaktva or measuring 2 to 9 Koshas,

Height of Saṁmūrcchima Tiryanca Pancendriya Jivās

अथ गर्भजतिरश्वां चतुष्पदवर्जानां विशेष उक्तः अथान्येषां संभूर्छिम-
तिरश्वां संभूर्छिमचतुष्पदानां च देहमानविशेषः विवेक्षुराह—

खयरा धनुहपुहुत्तं, भुयगा उरगाय जोयणपुहुत्तं ।

गाउयपुहुत्तमिक्ता समूर्छिमा चउप्पवा भणिया ॥ ३१ ॥

31 Khayarā dhaṇuh-puhuttam bhuyagā uragā ya jōyaṇa-puhuttam ।
Cāuya puhutta mittā samucchimā cauppayā bhaniyā 31.

[खचराणां धनुः पृथक्त्वं भुजगानामुरगानां च योजनपृथक्त्वम् ।

गन्धूतपृथक्त्वमात्राः संभूर्छिमाश्चतुष्पदा भणिताः ॥ ३१ ॥

Khacaraṇām dhanuh 'prithaktvam bhujagānam-uragānām ca
yojanaprithaktvam ।

Gavyuta prithaktva-mātrā saṁmūrcchimā ścatuspadā bhanitāḥ 31]

Trans. 31. The birds are 2 to 9 dhanuses in length; the creeping and arm-moving, are 2 to 9 yojanas long, and the Saṁmūrcchima quadrupeds are declared to be 2 to 9 koshas in magnitude. 31

व्याख्या -३१-खचराः पक्षिणो गृध्रादयो धनुः पृथक्त्वं शरीरेण भवन्ति ।

उरगा भुजगाश्च संभूर्छिमा योजनपृथक्त्वं देहप्रमाणेन भवन्ति । संभूर्छिमचतुष्पदा

अपि गन्धूतपृथक्त्वमात्रं । मात्राशब्दोऽत्र प्रमाणवाची । तत्प्रमाणशरीरा इत्यर्थः ।

क्वापि भुजपरिसर्पाणां धनुः पृथक्त्वमप्युक्तं । तथाहि-संभूर्छिम चउपयभुय-

गुररा (ग) गाऊअ धणुजोयणपुहुत्तमिति वचनात् ॥ इति गाथाक्षरार्थः ॥ ३१ ॥

संभूर्छिमचतुष्पदभुजपरिसर्पाणां गन्धूत धनुयेजिनपृथक्त्वम् ।

D C. The sky-flying i-e the birds like the vultures etc possess a body 2 to 9 dhanuṣas long. The brest-going and the arm-going beings said here to possess 2 to 9 yojanas long bodies, are Saṁmūrccima. The Saṁmūrccima quadrupeds also, are 2 to 9 gavyutas in length.

It may be noted here that the term 'mātrā' is used here in the sense of measurement.

Some attribute prithaktva (severally) 2-9 of dhanuṣas to the bhujagas. 31

| | Table | Length |
|-------------|-----------------|------------------------|
| Saṁmūrccima | Khécara | } 2 to 9 Dhanuṣas |
| " | Bhuja-parisarpa | |
| " | Uraṅ-parisarpa | 2 to 9 Yojanas |
| " | Catuṣpada | 2 to 9 Gavyútas |
| " | Jala-cara | More than 1000 Yojanas |

Size of Garbhaja Catuspada and Manuṣyas

अथ गर्भजचतुष्पदानां देहप्रमाणविशेषं गाथापूर्वादिन व्याकुर्वन्नाह—

छत्रेव गात्रआई चउप्पया गम्भया मुणेयव्वा ।

कोसतिगुच्च मणुस्सा, उक्कोससरीरमाणेणं ॥ ३२ ॥

32 Chaccōva gāuāim cauppayā gabbhayā muṇeyavvā ।
Kosa-tigucca maṇussā, ukkosasariramāṇēṇam 32

[षड्गव्यूतय एव चतुष्पदा गर्भजा ज्ञातव्याः ।

कोशत्रिकं च मनुष्या उत्कृष्टशरीरमानेन ॥ ३२ ॥

Saḍ gavyutaya éva catuspada garbhajā jñatavyāḥ
Koṣatrikam ca Manuṣyā utkrīṣṭaśariramānēna. 32]

Trans. 32. The foetus-born quadrupeds are to be understood as six koshas high; while the human beings with their bodies very high are three koshas in height. 32.

व्याख्या-३२ षड्गव्यूतानि गर्भजाश्चतुष्पदाः 'मुणेयव्वेति' देह प्रमा-
णेन ज्ञातव्याः । तद्देहप्रमाणमुत्कर्षतो देवकुर्वादिगतगर्भजद्विरदानाभित्य

निश्चेतव्यमिति । चकारोऽनुक्तसमुच्चयार्थः । एवेति निश्चयार्थः । इति तिरश्चा-
मुत्कृष्टशरीरप्रमाणं व्याख्याय क्रमागतं मनुष्याणामुत्कृष्टदेहप्रमाणं गायोत्तरा-
र्धेनाह-क्रोशत्रिकोच्चा मनुष्या समासाद्विभक्तिदोषे उत्कृष्टशरीरप्रमाणेनेति ।
एतत्प्रमाणं प्रथमे सुषमसुषमारके युग्मिनां नृणामवसेयमिति गायक्षरार्थः ॥३२॥

D. C. The length of the bodies of the foetus-born quadru-
peds is six koshas. This measurement must be determined from
the height of the embryo-originating elephants found in the Déva
Kurus etc. The term 'ca' adds such things, as are not actually
mentioned. 'Eva' has the sense of determination. The embryo-
born human beings possess a body of three (3) koshas Such great
height is found of the human beings in the Susama-susāma part
of the Cycle of Time.

| | Table | Size |
|-------------------|-------|----------------------|
| Garbhaja Jalacara | | One Thousand yojanas |
| „ Ura-parisarpa | | One Thousand yojanas |
| „ Bhuja-pnrisarpa | | 2 to 9 Gavyūtas |
| „ Catuspada | | 6 Gavyūtas |
| „ Khécara | | 2 to 9 Dhanuṣas. |

(e) Heights of Bodies of Dévas

नारकतिर्यग्रराणां शरीरप्रमाणं सूत्रकृद्वाख्याय देवानामुत्कृष्टं देहप्रमाणं
पार्थक्येन व्याचिकीर्षुराह —

ईसानंतसुराणां रयणीओ सत्त हुंति उच्चतं ।

दुग दुग दुग चउ गेविज्जाणुत्तरेकिक्कपरिहाणी ॥ ३३ ॥

33 Isānānta-surānam rayanio satta hunti uccattam ।

Duga duga, duga, cau, Gevijjānuttarékikka parihāṇi 33

[ईशानान्तसुराणां रत्नयः सप्त भवन्त्युच्चत्वम् ।

द्विक द्विक द्विक चतुष्कग्रैवेयकानुत्तरेष्वेकैकपरिहानिः ॥ ३३ ॥

Isānāntasurānām ratnyaḥ sapta bhavantyuccatvām

Dvika dvika dvika catuṣka Graivéyaka anuttarésyékaiikaparihāṇiḥ 33]

Trans 33. The height of the gods upto the *Isāna* (*dévaloka*) is seven hastas (hands). (There-after) there is the complete loss of one hasta in the other *dévalokas* in the following gradation:- the (next) two, (then the next two), (then again the next two), (then the next) four (*lokas*) then the *Cravéyakas* and (then) the *Anuttaras*.

व्याख्या-३३-ईशानान्तम्-ईशानदेवलोकं यावत् सुराणां-देवानां समस्तनयः-सप्तहस्ता उच्चत्वं शरीरस्य भवन्ति (ति) । अन्तमिति प्राकृतत्वा द्विन्दुलोपो मात्राभङ्गभयात् । ईशानान्तग्रहणेन उपलक्षणाद् वनपतिव्यन्तर ज्योतिष्कसौधर्मेशाना ग्राह्याः । तदग्रतस्त्रिकयुगले एकैकहस्तहान्या शरीरप्रमाणं । एवमष्टौ देवलोकः । किमुक्तं भवति? सनत्कुमार माहेन्द्रयोः षडहस्ताः, ब्रह्म-छान्तकयोः पञ्च, शुकसहस्रारयोश्चत्वारो हस्ता देहमानं । तदग्रतो देवलोक चतुष्टये नवग्रैवेयकानुत्तरसुरेष्वेकहस्तहान्योत्कृष्टशरीरप्रमाणं भवति । कथं? तदुच्यते-आनतप्रमाणतारणाच्युतेषु त्रयो हस्ताः, नवग्रैवेयकेषु द्वौ हस्तौ, अनुत्तरेषु हस्तप्रमाणं शरीरमिति । तच्च शरीरप्रमाणं प्रमाणाङ्गुलेभ्योऽथवोत्से-धाङ्गुलेभ्यः केन मित्तुयात्? तद्व्याचष्टे । तद्यथा-^१शरीरमुत्सेहमंगुलेण तद्वा इति वचनाच्छरीरप्रमाणमुत्सेधाङ्गुलेन ग्राह्यं । उत्सेधाङ्गुलप्रमाणं त्विदं, यथा- “परमाणु तसरेणु रथरेणु वालअग्न लिखावा य । जूभा जवो अट्टगुणा क्रमेण उत्सेहमंगुलयं” ॥ १ ॥ इति । स्पष्टैव । एतच्च शरीरप्रमाणं भवधारणीयं । उत्तरवैक्रियं तु लक्षयोजनप्रमाणं । यदुक्तं-भवधारणिज्ज एसा, उक्कोस चिउत्वि ज्योयणा लखत्वं । गेविज्जणुत्तरेमु उत्तरवेउत्विवा णत्थि ॥ १ ॥ प्रकटार्था ।

१ शरीर उत्सेधाङ्गुलेन

२ परमाणुसरेणुः रथरेणुर्वालाप्र लिखा च ।

युक्ता यवः अष्टगुणाः क्रमेण औत्सेधमङ्गुलकम् ॥ १ ॥

३ भवधारणीया एषा षडङ्गुला वैक्रियं (औत्तरं) योजनानि लक्षम् ।

ग्रैवेयकानुत्तरेषु उत्तरवैक्रियाणि न सन्ति ॥ १ ॥

तथा ग्रेवेय-केष्वनुत्तरेषुत्तरवैक्रियं नास्ति । तत्सत्यामपि शक्तो प्रयोजनाभावे
तदकरणादिति संटक, (एतश्च) ग्रन्थकृतानोक्तं तथापि प्रक्रमादुक्तमित्यर्थः ॥३३॥

D. C "Isānāntam" means upto the Isāna Déva-loka Ratnis are the hastas (measure of a hand). The déva-lokas meant are the abodes of the Bhavana-patis, the Vyantarās, the Jyotiskas, Saudharma and the Isāna. After these for three couples of the déva-lokas, there is the loss of one hasta each, in the height of the body of the deities What is meant is this

| Deva-lokas | Height in Hastas |
|---|------------------|
| 1 Bhavana-pati, Vyantarās Jyotiska, Saudharma and Isāna | }7 Hastas |
| 2 Sanat Kumāra+Māhendra.....6 | ,, |
| 3 Brahma and Lāntaka.....5 | ,, |
| 4 Śukra and Śahasrāra 4 | ,. |

Again, for the group of the next four déva-lokas, the Nava-Graivéyakas and the Anuttaras, there is the loss of one hasta in due gradation

Thus:—

| Devalokas | | |
|--------------------------------|---|----------|
| 5 Ānata Prāpat Āraṇa+Acyuta | } | 3 Hastas |
| 6 Nava Graivéyaka | | 2 ,, |
| 7 Anuttara | | 1 Hasta |

This measurement is to be taken with the help of Utsédha āṅgula, and not of pramāṇa āṅgula.

The measure of utsedha āṅgula is given thus—Paramāṅgu, Trasarēṅgu, Ratharēṅgu, Vālāgra, Likṣā, Yukas, Yavas and aṣṭa guṇas in their respective order is the measure of an Utsédha āṅgula.

Table of Utsédha Angula.

| | |
|--|--|
| Ananta Sūkṣma Paramāṇu. | = 1 Vyavahāra Paramānu = 1 Utslaksṣṇa ślakṣṇika |
| 8 Utslaksṣṇoślakṣṇika | = Ślakṣṇa ślakṣṇika |
| 8 Ślakṣṇaslakṣṇika | = 1 Urdhava-réṇu |
| 8 Urdhva-réṇu | = 1 Trasa-réṇu |
| 8 Trasa-réṇu | = 1 Ratha-réṇu |
| 8 Ratha-réṇu | = Kuru-yugalika Vālāgra |
| 8 Ends of Hair of yugalikas of Purvāpara Videha | = 1 End of Hair of yuga-likas of Bharata and Airavata |
| 8 End of Hair of yugalikas of Bharata+Airavata | = 1 Likṣā (egg of a louse) |
| 8 Likṣā (eggs of a louse) | yūka (louse) |
| 8 Yukas (lice) | yava (barley-grain) |
| 8 Yavas (barley-grains) | Utsédha Angula |
| 400 Utsédha Angulas | Pramāṇa Angula |
| 6 Utsédha Angulas | Pāda |
| 2 Pāda | Vénta (वेंत) Cubit |
| 2 Cubits | = 1 Hasta (hand) |
| 2 Hastas (Hands) | = 1 Kukṣi |
| 2 Kukṣi or Vāma or 4 Hasta or 96 Angulas | = Daṇḍa or Dhanuṣya or yuga- musala nalikā |
| 2000 Dhanuṣyas | = 1 Gāu (Gavyuta) |
| 4 Gavyutas | = 1 Yojana |

The measure of the height of the bodies of the gods discussed above, is that possessed by the different types of gods at the time of their birth. It is their bhavadhāraṇiya avagāhanā, (size acquired by birth) as a different type of god.

The magnitude of their *uttaravaikriyaka* body may extend to one hundred thousand (100000) *yojanas*

It may be noted here, however, that *Nava Graivéyaka* and *Anuttara Vimāna-gods* do not assume *uttara-vaikriyaka* forms.

Table

| Kind of gods | Height |
|---|----------|
| 1 Bhavana-pati, Vyantara, Vāṇavyantara, Jyotiṣka, Tiryak Jrimbhaka, Parmādhārmika, Saudharma, Isāna dévaloka First Row of Kilbiṣika gods. | 7 Hastas |
| 2 Third and Fourth Deva-lokas. Second Row of Kilbiṣikas | 6 |
| 3 Fifth and Sixth Devalokas. Third Row of Kilbiṣikas, Lokāntika gods | 5 |
| 4 Seventh and Eighth Deva-lokas. | 4 |
| 5 Ninth, Tenth, Eleventh, and Twelfth Deva-lokas | 3 |
| 6 Gods of the Nava Graiveyaka Vimāns | 2 |
| 7 Gods of the Five Anuttara Vimāns | 1 |

Āyusva (Duration of Life)

(a) Duration of Life of Ekéndriya Jivas.

एतावता एकेन्द्रियादीनां शरीरप्रमाणद्वारं व्याख्यातं, अथ आयुद्वारं
विषरीषुराह—

वावीसा पुढवीए सत्त य आउस्स तिन्नि वाउस्स ।

वाससहस्सा दस तरुणाण तेऊ तिरत्ताऊ ॥ ३४ ॥

34 Bāvisā Puḍhavié satta ya Āussa tinni, Vāussa ।
Vāsasahassā dasa taru gaṇāṇa Tēu ti-rattāū 34

[द्वाविंशतिः पृथिव्याः सप्तापकास्य त्रीणि वायुकायस्य ।

वर्षसहस्रा दश तरुगणानां तेजस्कायस्य त्रीण्यहारोत्राण्यायुः ॥ ३४ ॥

Dvā-vimśatiḥ Prithivyāḥ sapta Ap Kāyasya, trīṇi Vāyukāyasya ।
Varsahasrā daśa taru-gaṇānām Tejaskāyasya trīṇyaharātrā-
ṅyāyuh 34]

Trans. 34. The duration of life of the earth is twenty-two thousand (22000) years; that of the water-bodied souls is seven thousand (7000) years; that of the wind-bodied is three thousand (3000) years (while) that of the collection of trees in ten thousand (10000) years, and that of the collection of fire is three days and three nights.

व्याख्या-३४. आयाति भवाद्भवान्तरं सङ्क्रमतां जन्तूनां निश्चयेनोदयमित्यायुः । आयुषिना (चा) यं न्यायः । तस्य तद्भवेऽत्रे (त्र एव वे) दनात् । तथा तेजस्कायं विहाय चतुर्षु कायेषु उत्कृष्टायुः स्थित्या सह सहस्रशब्दोऽभिसम्बध्यते । बावीसेति स्त्रीत्वाच्चनिर्देशः तथाहि द्वाविंशतिर्वर्षसहस्राः पृथ्वीकायिकानामुत्कृष्टायुः स्थितिः । एवं अप्कायिकानां सप्तवर्षसहस्राः वृत्कृष्टायुः स्थितिः । वायुकायिकानां त्रयो वर्षसहस्रा उत्कृष्टायुः स्थितिः । “ तरुगणां ति ” तरुग्रहणात्प्रत्येकवनस्पतिकायिकानां दश वर्षसहस्रा उत्कृष्टायुः स्थितिः । “तेजः तिरत्ताउ त्ति विभक्तिव्यत्ययात् षष्ठ्यर्थे प्रथमा, ततस्तेजस्कायिकानां त्रीण्यहोरात्राण्युत्कृष्टायुःस्थितिः । इत्युक्ता पञ्चानामपि स्यावराणामुत्कृष्टायुः स्थितिः । जघन्या तु सर्वेषामपि आन्तर्गौ हुत्तिकी । जघन्योत्कृष्टान्तर्वर्तिनी स्थितिर्मध्यमा । जघन्यमध्यमस्थिती अनुक्ते अप्यवसेये । तथा यद्यपि सूत्रकारेण पृथ्वीकायभेदेऽप्युत्कृष्टस्थितिविशेषो विशेषेण नोक्तः, तथापि प्रपञ्चयते । तथाहि-सण्हा १ य शुद्ध २ बालुय ३ मणोसिन्हा ४ सकरा य ५ खर पुढवी ६ । एग बार चउद सोलसहार बावीस समसहस्रा ॥ १ ॥

शुद्धा-मरुत्पृथ्वीवादिगता पृथ्वी १, शुद्धा-कुमारमृत्तिका २, बालुकाः

१ शुद्धा शुद्धपृथ्वी च बालुका मनः शीला शर्करा च खर पृथ्वी ।

एक द्वादश चतुर्दश षोडशाष्टदशद्वाविंशतिसहस्रवर्षाणि (यथाक्रमं पूर्वसां) ॥ १ ॥

सिकताः ३ मनःशिला-प्रसिद्धा ४ शकरा-दृषत्कर्करिकाः ५ खरपृथ्वी-शिला-
पाषाणरूपा ६ आसां षण्णामपि क्रमादुत्कृष्टस्थितिरेको द्वादश चतुर्दश षोडशदय
द्वाविंशतिः वर्षाः समाः सहस्रास्तावन्मितवर्षसहस्रा इत्यर्थः ॥ ३४ ॥

D. C. Here, the duration of life of one-sensed living beings is given. The coming (āyati) to one state of existence from another state, of the living beings that transmigrate from birth to birth, is called āyuh. The period occupied by that life of existence is its āyuh (period of life). The word 'thousand' is to be construed with all the words denoting the highest limit of life, of course, excluding the case of the Tējaskāya

What is meant is this:-The highest limit of the life of the beings embodied in 'Prithvi' (the earth) is twenty-two thousand (22000) years. Similarly, the highest limit of the life of water-bodied souls is seven thousand (7000) years; while that of the wind-bodied ones is three thousand (3000) years, and that of the vegetables is ten thousand (10000) years. The word 'tree' has the sense of Pratyéka (one-souled) vegetables. Lastly, the the highest limit of the life of Tējaskāyika (fire-bodied) beings is three days and three nights.

The lowest limit falls within even a Mahārta (an Instant), while the middle limit falls in between the highest and the lowest boundaries -

To be more clear on the distinction of the six varieties of the earth-bodied beings

Table

| Kinds of earth | Duration of Life |
|-----------------------------|------------------|
| 1 Ślakṣnā or the deserts | 1000 Years |
| 2 Śuddhā or the virgin soil | 2000 Years |
| 3 Vālukā or the Sands | 14000 Years |

| | | |
|---|---|-------------|
| 4 | Manaha śīla or Red arsenic | 16000 Years |
| 5 | Śarkarā or Stone-pieces | 18000 Years |
| 6 | Kharaprithvi or the hard earth in the } form of big stones and rocks | 22000 Years |

(b) Highest Duration of Life of Vikalēndriya Beings.

इत्युदिता पृथ्व्यादीनामुत्कृष्टायुः स्थितिः द्वीन्द्रियादीनामायो रुक्कृष्टायुः
स्थिति स्पष्टयन्नाह—

वासणि बारसाऊ बेइंदियाणं तेइंदियाणं च ।

अजणापन्नदिणाणं चतुरिंदीणं तु छम्मासा ॥ ३५ ॥

35 Vāsāṇi bārasāu bé-indiyāṇam tē indiyāṇam ca ।

Añṇāpannadīṇāṇam Caurindīṇam tu chammāsā 35

[वर्षाणि द्वादशायुर्द्वीन्द्रियाणां त्रीन्द्रियाणां तु ।

एकोनपञ्चाशद्दिनानि चतुरिन्द्रियाणां तु षण्मासाः ॥ ३५ ॥

Varṣāṇi dvādaśay-r-dvīndriyāṇām trīndriyāṇām tu

Ekonapancāśad dināni caturindriyāṇam tu ṣaṇmāsāḥ 35]

Trans. 35. The life-time of the Two-sensed beings is twelve (12) years, and that of the Three-sensed being is forty-nine (49) days; while (tu) that of the Four-sensed ones is six (6) months.

व्याख्या-३५-आयुःशब्दः प्रत्येकमभिसम्बध्यते । वर्षाणि द्वादश
त्रीन्द्रियाणामुत्कृष्टायुः स्थितिः । त्रीन्द्रियाणां त्वेकोनपञ्चाशद् दिनान्युत्कृष्टायुः
स्थितिः । अत्र चञ्चन्दोभङ्गभयात् 'इ' स्वरस्य पृथगभिधानं । चः पृथगभिधाने ।
चतुरिन्द्रियाणां तु षण्मासा उत्कृष्टायुः स्थितिः । तुरेवार्थे । इति गाथास्यार्थः ॥ ३५ ॥

D. C. The word āyuh (life-time) is to be construed everywhere, the highest limit of the life of two-sensed beings, is twelve (12) years; that of Tri-indriya beings is only forty-nine days. The word ca (and) has the sense of separate mention.

The highest limit of the life of caturindriya living being is six (6) months. The term tu (while) means éva (of course). 35

(c) Duration of Life of Dévas (gods)

Nārakas (hellish beings)-Garbhaja

Catuspada Tiryancas-Manuṣyas.

द्वीन्द्रियादीनांमुत्कृष्टायुः स्थितिमभिधाय, देवादीनां चतुर्णांपि पञ्चेन्द्रि-
याणामुत्कृष्टायुः स्थितिं विवृण्वन्नाह—

सुरनेरइयाण ठिई उकोसा सागराणि तिच्चीसं ।

चउपयतिरियमणुस्सा तिन्नि य पल्लिवमा हुंति ॥ ३६ ॥

36 Sura Néraiyaṇa thiī ukkosā sāgarāṇi tittīsam

Caupayatiriyamaṇussa tinniya paliuvama hunti 36

[सुरनैयिकाणां स्थितिरुत्कृष्टा सागरोपमाणि त्रयस्त्रिंशत् ।

चतुष्पदतिर्यञ्चमनुष्याणां त्रीणि च पल्योपमानि भवन्ति ॥ ३६ ॥

Sura Nairayikāṇām sthitruṭkṛiṣṭā sāgaropamāṇi trayastrimśat ।

Catuspadatiryanca manuṣyāṇām triṇi ca palyopamāni bhavanti 36]

Trans. 36. The highest limit of the life of the gods and of the infernal beings, is thirty-three (33) sāgaropamas, while that of the quadrupeds tiryancas, (lower animals), and of human beings is three 3 palyopamas. 36

व्याख्या-३६-सुरनारकाणांमुत्कृष्टायुः स्थितिरुत्कृष्टासागरोपमाणि ।

उभयोस्तुल्यस्थितिरुत्कृष्टादुत्कृष्टस्थितादित्येकत्रामिधानं । तथा चतुष्पदतिर्यग्म-
नुष्याणां त्रीणिपल्योपमानि । यदुक्तं-मणुआण सम गयाई, इयाइं चउरंसजाइ
अहंसा । गोमहिमुदृखराई, पणंस साणाइ दसमंसा ॥ १ ॥ इच्चाइ तिरिच्छाण
वि पायं सच्चारएसु सारिच्छं " इति प्रायो बाहुल्येन सर्वारकेषु मनुजायुः
समायुषो गजसिंहसर्पादयः मनुजायुश्चतुर्थांशायुषस्तुरग्वेसराययः । अष्टांशायुषो-
ऽजोरणकादयः । पञ्चमांशायुषो गोमहिष्युष्टखरादयः । दशमांशायुषश्च वृकचित्र
कादयः । इत्यादि तिरश्चां सर्वारकेषु सादृश्यं दृश्यते । उत्कृष्टस्थितेरधो
मध्यमजघन्यस्थिती अवसेये । अत्र षष्ठ्यर्थे प्रथमा । तथेह पल्योपमसागरोपमयोः
स्वरूपं सूत्रेऽनुक्तमपि प्रदर्शयते, तद्यथा-तत्र धान्यपल्यवत्पल्यस्तेनोपमा यस्य

कालप्रमाणस्य तत्पल्योपमं । तत्रिधा-उद्धारपल्योपमं, अद्धारपल्योपमं, क्षेत्र-
 पल्योपमं च । तत्र बालाग्राणां तत्खण्डानां वा प्रतिसमयमुद्धारस्तद्विषयं तत्प्रधानं
 वा पल्योपमुद्धारपल्योपमं १ । अद्धार-कालः, स च कालः प्रस्तावाद्वालाग्राणां
 तत्खण्डानां वा प्रत्येकं वर्षशतलक्ष (णः) णं तत्प्रधानमद्धारपल्योपमं २ । क्षेत्र-
 माकाशप्रदेशरूपं तत्प्रधानं क्षेत्रपल्योपमं ३ । तत्पल्योपमं पुनरेकैकं द्विधा-
 बादरं सूक्ष्मं च । तत्रायामविस्ताराभ्यामवगाहेनोत्सेधाङ्गुलनिष्पन्नैकयोजन
 प्रमाणो वृत्तत्वाच्च परिधिना किञ्चिन्न्युनपद्भागधिकयोजनत्रयमानः पल्यो
 मुण्डिते शिरसि एकेनाहा द्वाभ्यामहोभ्यां यावदुत्कर्षतः सप्तमिरहोभिः प्ररूढानि
 यानि बालाग्राणि तानि प्रचयविशेषान्निविडतरमाकर्णं तथा भ्रियते यथा तानि
 बालाग्राणि वह्निरं दहति वायुर्नापहरति जलं न कोथयति । यदुक्तं-तेणं
 बालगमा नो अग्नी दहेज्जा, नो वाउ हरेज्जा, नो सलिलं कुथिज्जा” इत्यादि ।
 ततः किमित्याह-“ततो समए, इक्किके अवहियम्मि जो कालो ति” ततः
 समये समये एकैकबालाग्रापहारेण यावता कालेन स पल्यः सकलोऽपि
 सर्वात्मना निर्लेपो भवति, तावत्कालः सङ्ख्येयसमयमानो बादरमुद्धारपल्यो-
 पमो भवति । पतेषां च दश कोटीकोटयो बादरमुद्धारसागरोपमं, महत्त्वात्सागरेण
 समुद्रेणोपमा यस्येतिकृत्वा बादरे च प्ररूपिते सूक्ष्मं सुखावसेयं स्यादिति
 बादरोद्धारपल्योपमसागरोपमयोः प्ररूपणं । न पुनरेतत्प्ररूपणेऽन्यद्विशिष्टं
 फलमस्तीति । एवं बादरेष्वद्वाक्षेत्रपल्योपमसागरोपमेष्वपि वक्तव्यं । एकैकं
 बालाग्रं असङ्ख्येयानि खण्डानि कृत्वा पूर्ववत्पल्यो भ्रियते । तानि खण्डानि
 द्रव्यतः प्रत्येकमत्यन्तशुद्धलोचनलक्षणस्थो यदतीवसूक्ष्मपुद्गलद्रव्यं चक्षुषा
 पश्यति तदसङ्ख्येयभागमात्राणि क्षेत्रतस्तु सूक्ष्मपत्रकशरीरं यावति क्षेत्रज्वाहाइते
 ततोऽसङ्ख्येयगुणानि, बादरपर्याप्तपृथ्वीकायिकशरीर-तुलयानीति वृद्धाः ।
 ततः प्रतिसमयं एकैकं खण्डापहारेण सर्वो निर्लेपनाकालः सङ्ख्येयवर्षकोटी-
 प्रमाणः सूक्ष्मुद्धारपल्योपमं तद्दश कोटीकोटयः सूक्ष्ममुद्धारसागरोपमं । आभ्यां
 च सूक्ष्मोद्धारपल्योपमसागरोपमाभ्यां द्वीपसमुद्राश्च क्षीयन्ते । तथा वर्षशते
 वर्षशतेऽतिक्रान्ते पूर्वोक्तपलयादेकैकबालाग्रापहारेण सकलो निर्लेपनाकालः

सङ्ख्येयवर्षमाना बादरमद्भापल्योपमं । तद्दश कोटीकोटयो बादरमद्भा-
सागरोपमं । तथैव वर्षशते वर्षशते एकैकवालाग्रअसङ्ख्येयतमखण्डापहारेण
निर्लेपनाकालोऽसङ्ख्यातवर्षकोटीमानः सूक्ष्ममद्भापल्योपमं । तद्दश कोटी-
कोटयः सूक्ष्ममद्भासागरोपमं । तद्दशकोटीकोटयोऽवसर्पिणी । एतावत्प्रमाणैव
चोत्सर्पिणी । उत्सर्पिण्योऽनन्ताः पुद्गलपरावर्तः । अनन्ताः पुद्गलपरावर्ता
अतीताद्भा, तथैवा नागताद्भा । अत्रातीताद्भातोऽनागताद्भाया अनन्तगुणत्वं
समयावलिक्कादिभिरनवरतं क्षीणमाणाया अप्यनागताद्भाया अक्षयात्, एतश्च
मतान्तरं । तथा च भगवतोविचरणे वृद्धगाथा—“ अहवा पहुञ्चकालं, न
सञ्चभञ्वाण होइ बुच्छिती । जं तीयाणागयाओ अद्भाओ दोवि तुल्लाओ ॥१॥”
अयमभिप्रायः—यथाऽनागताद्भाया भन्तो नास्ति एवमतीताद्भाया आदिरिति
व्यक्तं समलमिति । तथाऽऽभ्यां च सूक्ष्माद्भापल्योपमसागरोपमाभ्यां सुरनारक-
नरतिरश्वां कर्मस्थितिः भवस्थितिश्च मीयते । तथा प्राग्बत्पल्यो वालाग्रस्पृष्ट-
नभः प्रदेशानां प्रतिसमयमेकैकापहारेण निर्लेपनाकालोऽसङ्ख्योत्सर्पिण्यवसर्पि-
णीमानो बादरं क्षेत्रपल्योपमं । तद्दशकोटीकोटयो बादरं क्षेत्रसागरोपमं ।
तथैव असङ्ख्यातखण्डोक्तवालाग्रः स्पृष्टानामस्पृष्टानां च नभः प्रदेशानां प्रति
समयमेकैक नभः प्रदेशानामपहारेण निर्लेपनात् बादरादसङ्ख्येयगुणकालमानं
सूक्ष्मं क्षेत्रपल्योपमं, प्राग्बत्सागरोपमं च । एताभ्यां सूक्ष्म क्षेत्रपल्योपम-
सागरोपमाभ्यां पृथिव्युदकाग्निवायुवनस्पतित्रसजीवानां प्रमाणं ज्ञातव्यं, एतश्च
प्राचुर्येण, प्रायो दृष्टिवादे द्रव्यप्रमाणचिन्तायां प्रयोजनं सकृदेव, अन्यत्र
चोद्दाराद्भाक्षेत्रपल्योपमानामप्येतान्येव प्रयोजनानि दृष्टव्यानि, इह हि
सूक्ष्माद्भापल्योपमेन प्रयोजनम् ॥ ३६ ॥

१ अथवा प्रतीत्यकालं न सर्वभव्यानां भवनि व्युच्छितिः ।

यदतीतानागते अद्धे द्वे अपि तुल्ये ॥ १ ॥

* Palyopama is a period of time counted according to a simili of a huge cup-like hollow viz the time which is required

- 10 Crore-crore of Sūkṣma Uddhāra } = Sūkṣma (subtle) Uddhāra
Palyopama } = sāgaropama
- 10 Crore-crore of Bādāra Addhā } = Bādāra (gross) Addhā
Palyopama } = sāgaropama
- 10 Crore-crore of Sūkṣma Addhā } = Sūkṣma (subtle) Uddhāra
Palyopama } = sāgaropama
- 10 Crore-crore of Bādāra } = 1. Avasarpiṇi or Utsarpiṇi
Sāgaropama }

The term Sāgaropama is very easy. It means that which is compared to a sea due to its greatness.

The Utsarpiṇis collected to infinity make one Pudgala-parāvarta. Innumerable Pudgala-parāvartas make one *Atitāddhā* or *Anāgatāddhā*.

It is said that there is no end to the anāgatāddhā and there is no beginning to the atitāddhā.

The different states of action, body, and existence of the gods, of infernal beings and of lower animals, are measured with the help of the sūkṣma (subtle) addhā-palyopams and of sūkṣma (subtle) sāgaropams.

In the same way, the bādāra (gross) Kṣetra palyopama, and bādāra (gross) Kṣetra sāgaropama and the sūkṣma (subtle) kṣetra-palyopama and the sūkṣma (subtle) Kṣetra sāgaropama are to be counted.

With the help of the latter two, viz sūkṣma-ksetra palyopama and sūkṣmaksetra sāgaropama, are measured the proportions of the earth, water, fire, vegetable and Movable Beings 36.

The highest limit of the period of life of manuṣyas (human beings) and tiryāṇca (lower animals) in Bharata and Airvata Kṣētraṣṭurning the first ara of Cycle of Time is three palyopams.

The lowest limit of the period of life of the dévas (gods) and Narakas (Infernal beings) is ten thousand (10000) years, and

that of manūsyas (human beings) and tiryancas (lower animals) is antar-muhūrta.

(d) Highest Duration of Life of Garbhaja Pañcēndriya Tiryancas.

ततः सुरनारकमनुष्यचतुष्पदतिरश्चामुत्कृष्टायुः स्थितिं ब्रुवन्नाह—

जलयर-उर-भुयगाणं परमाऊ होइ पुव्वकोडोओ ।

पवखीणं पुण भणिओ असंखभागो य पलियस्स ॥ ३७ ॥

37. Jalayara-ura-bhuyagāṇam paramāu hōi puva-kodiö, Pakkhiṇam puna bhaṇiö asamkhabhāgo ya paliyassa. 37

[जलचरोरगभुजगानां परमायुर्भवति पूर्वकोटी तु ।

पक्षिणां पुनर्भणितोऽसङ्ख्येयभागः पलयोपमस्य ॥ ३७ ॥

Jalacar-oraga bhujagānām parmāyu-r-bhavati pūrva koti tu, Pakṣiṇām puna-r-bhaṇito' samkhyéya bhāgaḥ palyopamasya 37]

Trans. 37. The highest period of life for the aquatic, the creeping, and the arm-moving creatures is a crore Pūrva. The innumereble part of a Palyopama is, however, declared for the birds. 37.

व्याख्या ३७-जलचरग्रहणेन गर्भजसंमूर्च्छिम जलचरग्रहणमेकस्थिति-
कत्वात् । जलचरोरगभुजगानां परमायुः-उत्कृष्टायुःस्थितिः पूर्वकोटिः ।
मकारोऽलाक्षणिकः । इह हि पूर्वप्रमाणमेतत्-^१पुव्वस्स य परिमाणं सयरिं
खलु वासकोडिलक्खाओ । छप्पन्नं च सहस्स, बोद्ध्वा वासकोडोणं ॥ १ ॥
इत्येकपूर्वप्रमाणं । एतादृक पूर्वकोटीप्रमाणमुत्कृष्टायुरिति तात्पर्यं । तथा पक्षिणां
पुनः पलयोपमस्य असङ्ख्यातभागमुत्कृष्टायुरिति । इत्युक्ता जलचरोरगभुज-
गानामुत्कृष्टायुः स्थितिः इह हि सूत्रकृता संमूर्च्छिम पञ्चेन्द्रियाणां स्थलचराणा-
मुत्कृष्टायुः स्थितिर्नोक्ता तथापि प्रक्रमादुच्यते-संमुच्छिमपणिदियथल खयरग-
भुजगजिद्विइ कप्रसो । वाससहस्सा चुलसी, विसत्तरि तिपण्ण बायाला ॥१॥

इति संमूर्च्छिम-पञ्चेन्द्रिया ये स्थलयरा गवादयः १ । खचरा पक्षिणो वक्रका-
कादयः २ । उरगाः सर्पादयः ३ । भुजगा गृहगोधादयः ४ । क्रमात्तेषां ज्येष्ठा
स्थितिश्चतुरशीतिः १ द्वासप्ततिः २ । त्रिपञ्चाशत् ३ द्विचत्वारिंशश्च वर्षसहस्रा
इत्यर्थः ॥ ३७ ॥

D. C. The aquatic animals of both the *garbhaja* and the *Sammūrccchima* kinds are to be understood here. The highest limit of the duration of life for the aquatic, breast-moving, and arm-moving beings is one crore Pârvas.

The measurement for a Pârva is as under:—

1 Pârva=7056000 Crores of years. The highest limit for the life-time of birds is the *asamkhyato* part of *Palyopama*.

Here the author of the aphorisms has not mentioned duration of life for the *sammūrccchima* five-sensed land-going beings. Still, it will not be out of place to make that point clear also.

Table

| Sammūrccchima Type of Being | Highest Limit of Life |
|----------------------------------|-----------------------|
| 1. Land-going beings e.g. bull | 84000 years |
| 2. Birds e.g. crane, crow | 72000 years |
| 3. Creeping Beings e.g. serpents | 53000 years |
| 4. Arm going animals | 42000 years |

d) Highest Limit of Life of *Sakṣma Ekéndriya*, *Sādhāraṇa Vanaspati Kāya* and-*Sammūcchima Manusyas*.

इयता पञ्चानामपि संमूर्च्छिमपञ्चेन्द्रियतिरश्चांमुत्कृष्टायु स्थितिमुक्त्वा
सामान्येन जघन्योत्कृष्टैकस्थितिकानां मूक्षमसाधारणपञ्चेन्द्रियमनुष्याणां विशेषं
प्रकटयन्नाह—

सन्वे सुहुमा साहारणा य संमुच्छिमा मणुस्ता य ।

उक्कोसजहन्नेणं अंतमुहुत्तं चिय जिंयति ॥ ३८ ॥

38. *Savyé'suhumā sāhāraṇā ya sammūcchima mṣṣṇuṣṣā ya,*
Ukkosajahannēṇam anta-muhuttam ciya jiyanti 38

[सर्वे सूक्ष्माः साधारणाः समूर्च्छिमा मनुष्याः ।

उत्कर्षेण जघन्वेनाऽन्तर्मुहुर्तमेव जीवन्ति ॥ ३८ ॥

Sarvé sūkṣmāḥ sādharmaṇāḥ sammūrchimā manusyaḥ,
Utkarṣeṇa jaghanyēnā, nta-r-muhūrtamēva jivanti 38]

Trans. 38. All the subtle, many souled (sādharmaṇa) (and) unversally expanding (sammūrchima) human beings, live only for muhūrta in the highest (or) the lowest limit 38.

व्याख्या-३८-सर्वे सूक्ष्माः पृथिव्यपतेजोवायुवनस्पतिरूपाः साधारणा अनन्तकायिकाः । चः समुच्चये । समूर्च्छिमा मनुष्याः । च पुनरर्थे । तत्र के ते समूर्च्छिमा मनुष्याः ? एकोत्तरशतक्षेत्रसमुत्पन्न गर्भनमनुष्याणां वान्तादिषुतन्नाः, यदुक्तपागमे-^१“कहिणं भंते ! समुच्छिमा मणुष्या समुच्छंति ? गोयमा ? अंतोमणुस्सखेत्ते पणयाळीसाए जोयणसयसहस्सेषु गभन्नकतियमणुस्साणं चेत्त उच्चारेसु वा पासवणेषु वा खेलेषु वा संयाणेषु वा वंतेसु वा पित्तेसु वा सुक्केसु वा सोणिएसु वा सुक्कपुग्गलपरिसाढेसु वा विगयजीवकळेवरेसु वा यीपुरिससंगमेषु वा नगरनिद्धमणेषु वा सव्वेसु चेव असुइहाणेषु इत्थणं समुच्छिममणुस्सा समुच्छंति अंगुलस्स असंखिज्जभागमित्ताए ओगाणाए असन्निमिच्छादिद्वी सव्वाहिं पज्जत्तीहिं अपज्जत्ते अंतोमुहुत्ताडयं चेव कालं करेति” । तथा बादरनिगोदविशेषं पुनरागमाद् दर्शयति, तथा चोक्तं-^२“नियोगपज्जत्तए वायरनियोगपज्जत्तए य पृच्छा ? गोयमा । दोण्ह वि

१ क्व भदन्त ? समूर्च्छिमा मनुष्याः समुच्छंति ? गौतम ! अन्तर्मनुष्यक्षेत्रस्य पञ्चवत्वारिंशति योजनशतसहस्रेषु गर्भव्युत्क्रान्तिकमनुष्याणामेव उच्चारेषु वा प्रश्रवणेषु वा श्लेष्मासु वा सिद्धाणकेषु वा वान्तेषु वा पित्तेषु वा शुक्लेषु वा शोणितेषु वा शुक्कपुद्गलपरिशाढेषु वा विगतजीवकळेवरेषु वा स्त्रीपुरुषसंगमेषु वा नगरनिर्धमनेषु वा सव्वेवाशुचिस्थानेषु अत्र समूर्च्छिममनुष्याः समुच्छंति । अङ्गुलस्य अस्त्रयभागमात्रया अवगाहनया असंखिमिथ्यादृष्टिः सर्वाभिः पर्याप्तिरपर्याप्तः अन्तर्मुहुर्तायुष एव कालं कुर्वन्ति ।

२ निगोदपर्याप्तं बादरनिगोदपर्याप्तं च पृच्छा ? गौतम द्वयोरपि जघन्न्येनोप्युत्कर्षेणापि अन्तर्मुहुर्तायुषरिति

जहन्नेण वि उकांसेण वि अंतोमुहुत्ताउअमिति” । अथैते सर्वे पूर्वोक्ता उत्कृष्टतो जघन्यतोऽन्तमुहुत्तायुषस्तत्किम् ? उच्यते, मुहुत्तस्य असङ्ख्यातभेदत्वादति गार्थः ॥ ३८ ॥

D. C. The sūkṣma (subtle) beings, are the minute beings in the form of the elements viz Earth, Water, Light, Wind, and the Vegetables (Sādhārana many-souled) beings are the living beings that have many souls in only one body. The term 'Ca (and) used twice expresses addition.

Sāmmūrcchima Maṇuṣyas are those living beings that originate from the foeces, or urine, or coughed-out material or nasal secretions or vomited matter or bile or semen or blood, or, cloth saturated with semen, or dead bodies or sexual intercourse with a male and a female, or cesspool of the town, or all dirty places, and the like of the embryo-born human beings in the 101 Kṣētra (places) within the 45 hundred thousand yojanas of the Maṇuṣya-kṣētra.

The heighest and the lowest limits of all these fall within a Muhūrta; for, a Muhūrta is divided into asaṅkhyāta parts. (38).

पूर्वोक्तद्वारद्वयं निगमयन्नाह —

ओहागणा-ऽऽउमाणं एवं संखेवओ समक्खायं ।

जे पुण इत्य विसेसा विसेस-सुत्ताउ ते जेया ॥ ३९ ॥

39 Ohāgaṇā” āumāṇam évam saṅkhévaö samakkhāyam ।

Jé puṇa ittha visésā visésasuttau té jéyā 39.

[अवगाहनाऽऽयुर्मानमेवं संक्षेपतः समाख्यातम् ।

ये पुनरत्र विशेषा विशेष-सूत्रेभ्यस्ते ज्ञेयाः ॥ ३९ ॥

Avagāhanā āyurmanévaṃ saṅkṣepataḥ samākhyātam ।

Yé punaratra viśeṣā viśeṣasūtrébhyasté jñeyāḥ 39]

Trans. 39. In this way, the length of the body, as well as, the period, of life, have been succinctly enumerated. However, the details in this matter are to be known from the Main Sources.

व्याख्या-३९-मानशब्द उभयत्र योज्यते । तत्र ओगाहनेति-अव-
गाहन्तेऽवतिष्ठन्ते जीवा अस्यामित्योगाहना अवगाहना वा शरीरमानमायुर्मानं
च पूर्वाक्तप्रकारेण । संक्षेपेणेति सर्वजीवाश्रयणात् सर्वेषामेकेन्द्रियादिपञ्चेन्द्रिय-
पर्यन्तानां । समाख्यातमुत्कृष्टतया । तथा ओगाहना सर्वजघन्याऽङ्गुलासङ्ख्येय
भागमात्रा । जघन्यमायुरन्तमुहूर्त्तमेव सामान्यतयोक्तं । ये पुनरोगाहनायुर्विशेषा
उत्कृष्टप्रथमजघन्यप्रमाणरूपा जात्यादिविशेषाश्रयेण नोक्ताः ते विशेषसूत्रात्
प्रज्ञापनोपाङ्गरूपादेरवसेया इति गार्थार्थः ॥ ३९ ॥

D. C. The term māna (length) is to be construed both with body and life Avagāhanā means that in which the souls are conditioned i-e the body. The measure of body and the measure of life, are mentioned here in brief, for they pertained to all creatures in general from the One-sensed living beings to the Five-sensed beings. What is declared here is rather the highest possible limit of body and life. The lowest possible limit of life is expounded here only in general terms, and of such beings as live not more than a Muhūrta. While the details regarding the highest middle and lowest limitations pertaining to the different classes and the like, are not given here, and so, they are to be understood from the special Sūtras like the Prajñāpanā Sūtra-Jivā jivābhigama Sūtra, Brihat Saṅgrahīṇī etc

3. Existence in the Same Body

(a) Of Exéndriya Living Beings.

अथ स्वकायस्थितिद्वारं विवृणोति—

एगिंदिया य सव्वे असंखउस्सप्पिणी सकायम्मि ।

उववज्जंति चयंति य, अणंतकाया अणंतआओ ॥ ४० ॥

40 Egindiyā ya savvé asaṅkha Ussappiṇī sa kāyammi ।

Uvavajjanti cayanti ya Aṇantakāyā aṇantāo 40 ..

[एकेन्द्रियाः सर्वेऽसंख्येयोत्सर्पिण्यवसर्पिणीः स्तुकाये ।

उत्पद्यन्ते व्यवन्ते चानन्तकाया अनन्ताः ॥ ४० ॥

Ekéndriyah sarvé asaṅkhyéyotsarpinyavasarpiniḥ svakāyē ।
Utpadyante cyavanté ca Anantakāyā anantāḥ 40]

Trans.-40. All the One-sensed living beings originate, and die in their own bodies for a period of time covered by) asaṅkhyéya (innumerable) Utsarpiṇis and Avasarpiṇis; and Ananta kāyika (Infinite-bodied) ones originate and die in their own bodies for ananta (infinite) Utsarpiṇis and Avasarpiṇis. (40)

व्याख्या-४०-एकेन्द्रियाः सर्वे पृथिव्यप्तेजोवायवो असङ्ख्येय
उत्सर्पिण्यवसर्पिण्यः स्वकाये मृत्वा तत्रैव उत्पद्यन्ते विपद्यन्ते च एतत्कायस्थिति-
मानं । यदुक्तं ब्रह्मपनायां स्वकायस्थित्यष्टादशेपदे-^१“ पुढविकाइए णं पुढविका-
यत्ताए कालओ केवच्चिरं होइ पुच्छा ? गायमा ! जहन्नेणं अंतोमुहुत्तं उकोसेणं
असंखिज्जाओ उत्सर्पिणीओसर्पिणीओ कालओ खेत्तओ असंखेज्जा लोगा ” ।
इदमुक्तं भवति-असङ्ख्येयेषु लोकाकाशेषु भवति प्रतिसमयमेकैकप्रदेशापहारेण
सर्वप्रदेशापहारे यात्रत्योऽसङ्ख्येयोत्सर्पिण्यवसर्पिण्यो भवन्ति, एवं आउतेउ-
वाउकाइया वि । चतुर्णां कायानां पृथगभिधानं । तथा अनन्तकायिकास्ता
एवोत्सर्पिण्योऽनन्ताः । यदुक्तमन्यत्राप्यागमे-^२“ वणस्सइकाइयाणं पुच्छा ?
गोयमा ! जहन्नेणं अंतोमुहुत्तं उकोसेणं अणंतं कालं अणंताओ उत्सर्पिणीओ-
सर्पिणीओ कालओ खेत्तओ अणंतालोगा असंखेज्जा पोग्गळपरियट्ठा आवलियाए
असंखेज्जइभागे ” । इयं स्थितिः सांख्यवहारिकानाश्रित्य द्रष्टव्या, असांख्यव-
हारिकजीवानां त्वनादिस्वसेया, ततो न मरुदेव्यादिभिर्व्यभिचारः । तथा च
क्षमाक्षमणः-^३“ तह काल (य) द्विई कालादओ विसेसे पडुच्च किर जीवे । नाणा-
इवणस्सइणो, जं संववहारिआहिरिया ॥ १ ॥ इति गायार्थः ॥ ४० ॥

१ पृथ्वीकायिकः पृथ्वीकायिकतयः कालतः किधच्चिरं होइ पुच्छा ? गौतम ! जघन्येन अन्तर्मुहूर्त-
मुत्कर्षतः असंख्येया उत्सर्पिण्यवसर्पिण्यः कालतः क्षेत्रतः असंख्येया लोकाः ।

२ वनस्पतिकायिकानां पृच्छा ? गौतम ! जघन्येन अन्तर्मुहूर्तमुत्कर्षत अनन्तं कालं अनन्ता
उत्सर्पिण्यवसर्पिण्यः कालतः क्षेत्रतः अनन्ता लोका असंख्येयाः पुद्गलपरावर्ताः आबलिकाया
असंख्येयतमभौगः ।

३ तथा कायस्थितिकालादयोऽपि विशेषान्तरतीत्य किर जीवान

नामादिघनस्फोत्र ये संख्यकृत्यव्याख्याः ॥ १ ॥

D. C. All the One-sensed living beings i-e Earth, Water, Light, and Wind, die in their own body and again take birth and die in the same body. for innumerable Utsarpiṇis and Avasarpiṇis. This is the highest limit of their staying in the same body.

What is meant is this:—The so many asaṅkhyéya utsarpiṇis and avasarpiṇis in which (time) the asaṅkhyéya spaces are completely emptied in the manner of removing one at a certain interval, make up the time during which the Ekéndriya beings stay in the same embodiment.

The mention of the remaining four kinds of beings is separate.

In the case of the ananta-Kāyikas the time of duration is so many ananta utsarpiṇis.

This limitation should be applied to those beings who are in the usual course of birth and death.

A-sāmvayahārīka Jivas i-e beings who have not come into the general course of life and death, are existing from times immemorial.

It may be noted that Anantakāyika jivas are Sādhāraṇa Vanaspatikāyas. (40)

(b) Of Vikaléndriya and Pañcéndriya jivas.

इत्युक्तमेकेन्द्रियाणां स्वकायस्थितिद्वारं, अथ विकलादीनां स्वकाय-
स्थितिद्वारं निरूपयन्नाह—

संखिज्जसमा विगला सत्तद्भवा पणिदितिरिमणुआ ।

उववज्जन्ति सकाए नारय देवा य णो चेव ॥ ४१ ॥

41 Sankhijja samā vigalā satttṭha bhavā paṇiḍi tiri maṇuā ।
Uvavajjanti sa-kāe nārya dévā ya no céva, 41 "

[सङ्ख्येयसमान् विकला सप्ताष्टभवान् पणिन्द्रियतिर्यम्पणुआः
उववज्जन्ते स्वकाये नारका देवा न चेव ॥ ४१ ॥

41 Saṅkhyéyasamān vikālāḥ saptaṣṭabhavān pañcēndriya
tiryag manusyāḥ.

Utpadyanté svakāyē narakā dévā na caiva. 41]

Trans 41. The Vikalēndriyas (beings with deficient sense-organs) take birth in their own body for saṅkhyēya years. (and) the Five-sensed lower animals and human beings (originate in their own body) for seven or eight existences (While, the Nāra-kas (hellish beings, and the Dévas (celestial beings) do not at all (originate in the same embodiment.) 41

व्याख्या-४१-सङ्ख्यातसमाः सङ्ख्यातवर्षसहस्राः “ विगलाइए
वाससहससंखेज्ज ति ” पञ्चसङ्ग्रहवचनात् विकलाः स्वकाये उत्पद्यन्ते ।
तथा संज्ञिनः पर्याप्ताः पञ्चेन्द्रियतिर्यङ्मनुष्याः सप्ताष्टौ भवाः । तत्र सष्टमवाः
सङ्ख्येयवर्षायुषोऽष्टमस्तलसङ्ख्यातवर्षायुरेवा तथा द्वि-पर्याप्त संज्ञिमनुष्याख्यं
संज्ञिपञ्चेन्द्रियतिर्यञ्चो वा निरन्तरं यथा सङ्ख्येय सप्तनरभवांस्तिर्यग्भवांश्चानुभूय
यद्यष्टमे भवे भूयस्तेष्वेवोत्पद्यन्ते, ततो नियमाद् असङ्ख्यातायुष्कश्च मृत्वा
सुरेष्वैवोत्पद्यते. ततो नवमोऽपि नरभवस्तिर्यग्भवो वा, परं निरन्तरं न लभ्यते ।
अष्टमवेषूत्कर्षतः कालमानं त्रीणि पत्योपमानि पूर्वकोटीपृथक्त्वाधिकानि,
जघन्या तु सर्वत्रापि कायस्थितिरन्तर्गृह्णतिमिति । नारकदेवाश्च स्वकाये
नोत्पद्यन्ते । इति गार्थः ॥ ४१ ॥

D. C. The term ‘ saṅkhyātasamāh ’ means a thousand saṅkhyāta years, For so many years, the Vikalēudriyas i.e. one-two-three and four-sensed, beings originate in the same embodiment.

The limitation for the Five-sensed beings—The Tiryancas and the Manusyas have seven or eight existences. In this connection, it must be noted that the seven births relate to the beings whose duration of life is saṅkhyāta years while the eighth existence belongs to those only, whose highest limit of living, is a-saṅkhyāta years.

To explain:—If the human beings or the lower animals, after finishing seven births without any break, re-originate in the very same embodiment for the eighth time, they have definitely originated in the class of beings whose highest limit of life, is a sāṅkhyāta years; and an a-sāṅkhyātāyuska re-generates in the class of gods. Then even, the ninth birth may be in the same animal or human species, but not constant.

In the case of those who have eight births in the same class, the highest limit of living is, three (3) Palyopamas to more than two (2) to nine (9) crores of Pūrvs; the lowest limit falling within a Muhūrta in the case of all.

Lastly, the Nārakas (denizens of hell), as well as, the Dévas (celestial beings) do not re-birth at all in the same body. 41

Now, comes the discussion about Prāṇas (vital airs).

Prāṇas

(a) Prāṇas of Ekéndriya and Vikaléndriya Jīvas.

इत्युक्तं स्वकायस्थितिद्वारं, अथ प्रक्रमात्केषां कति प्राणास्तद्वाथाद्वयेन दशयन्नाह—

दसहा जियाण पाणा इंदिसासाउजोगबलरूवा ।

एगिदिएसु चउरो विगळेसु छ सत्त अट्टेव ॥ ४२ ॥

असन्निसन्नपंचिदि-एसु नव दस क्रमेण बोद्धवा ।

वेहिं सह विप्पओगो जीवाणं भण्णए मरणं ॥ ४३ ॥

42 Desahā jiyāṇa pāṇā indi-usāsa-āyu-joga-bala-rūvā,
Egindiésu cauro Vigalésu cha satta atthéva 42

43 Asanni-sanni pancindiésu nava dasa kraméṇa bodhdhava,
Téhim saha vipphaogo jivāṇam bhannaé maraṇam 43

[दशधा जीवानां प्राणाः इन्द्रियोच्छवासायुर्बलरूपाः ।

एकेन्द्रियेषु चत्वारो विकलेषु षट् सप्त अष्टैव ॥ ४२ ॥

असंज्ञिसंज्ञि पञ्चेन्द्रियेषु नव दस क्रमेण बोधव्याः ।

ते; सह विप्रयोगो जीवानां भण्यते मरणम् ॥ ४३ ॥

- 42 Daśadhā jīvanām prāṇāḥ indriyocchvāsāyu-r-balarūpāḥ ।
Ekéndriyēṣu catvāro Vikalēṣu ṣaṭ sapta aṣṭaiva 42
- 43 A-sañjñi sāñjñi pañcéndriyēṣu nava daśa kramēṇa bodhavyāḥ ।
Taiḥ saha viprayogo jīvanām bhaṇyaté maraṇam 43]

Trans. 42. 43 The prāṇas (vital airs) of the living beings are ten-fold in the form of 5 Indriyas (senses) 6 Breathing 7 Life-limit 8 Mind 9 Speech, and 10 Kāyabala (strength). In the one-sensed beings (they are) four; in Vikaléndriyas (beings with deficient sense-organs) they are six, seven, and eight, indeed. Nine and ten (vital airs) are to be understood respectively for the a-sañjñi (unconscious) and the sañjñi (conscious) five-sensed beings. Separation from these (vital airs), is said to be the death of the living beings 42-43.

व्याख्या-४२-४३-दशधा दशप्रकारा जीवानां प्राणाः । ते के ?
पूर्व पञ्चेन्द्रियाणि-स्पर्शनरसनघ्राणचक्षुःश्रोत्ररूपाणि । तथोच्छ्वाससंश्लेषेन
अविनाभावित्वात् निःश्वासोऽपि गृह्यते । तत उच्छ्वास-निःश्वासरूप एकः
प्राणः आयुश्च प्राग्व्यावर्णितस्वरूपं तथा त्रयाणां मनो-वाक्-कायलक्षणानां
योगानां बलरूपा इत्येते दशप्राणाः । अस्यां व्याख्यायामयं पाठो ग्राह्यः
“ इंदि उसासाउजोगबलरूपा चि ” । अथवा योगाः पूर्वोक्ता एव बलग्रहणे-
नायुर्बलं, शेषं तथैव । अथ केषां कति प्राणास्तदाह-एकेन्द्रियेषु पृथिव्यादिषु
चत्वारः प्राणाः स्पशनेन्द्रियोच्छ्वासायुः कायबलरूपाः । द्वीन्द्रियेषु चत्वारस्त
एव वाग्बलरसनेन्द्रिययुताः षट् प्राणा भवन्ति । तथा त्रीन्द्रियेषु षट् प्राणास्त
एव घ्राणेन्द्रियान्विताः सप्त भवन्ति । तथा चतुरिन्द्रियेषु सप्तैव चक्षुरिन्द्रिय-
सहिताः अष्टौ प्राणा भवन्ति । तथा असंज्ञिपञ्चेन्द्रियेषु अष्टौ त एव श्रोत्रेन्द्रिय
युता नव प्राणा भवन्ति । तथा संज्ञिपञ्चेन्द्रियेषु नव त एव मनोयुक्ता दश

प्राणा भवन्ति । तैः सह विप्रयोगे जीवानां मरणं भण्यते । इति गीताक्षरार्थः ।
 तथा असंज्ञिसंज्ञिनोर्विशेषो निर्दिश्यते । तद्यथा-संज्ञाऽस्यास्तीति संज्ञी, न संज्ञी
 असंज्ञी, तत्र असंज्ञिनः पृथिव्यादयः सम्पूर्तिमपञ्चेन्द्रियान्ताः । इतरे संज्ञिनः
 पञ्चेन्द्रिया मनः पर्याप्त्यापर्याप्ताः । ननु प्रज्ञापनायामेकेन्द्रियादीनामपि
 आहार १ भय २ मैथुन ३ परिग्रह ४ क्रोध ५ मान ६ माया ७ लोभ ८ ओष
 ९ शोक १० रूपा दश संज्ञा उक्ताः ततस्तेऽपि संज्ञिनः ? उच्यते-दशविधाऽ-
 पीयमोघसंज्ञारूपत्वात्स्तोका तथा मोहोदयजन्यत्वादशोभनाऽतो नानया संज्ञाऽ-
 धिकारः, किंतु महत्या शोभनया च विशिष्टज्ञानावरणीय कर्मक्षयोपशमजन्यया
 मनोज्ञानसंज्ञया चेति । तथाऽमुमेवार्थं भगवान् क्षमाश्रमण आह-^१“ जइ सञ्जा
 संबंधेण, सञ्जिणो तेण सञ्जिणो सञ्जे । एगिंदियाइयाण वि, जं सञ्जा नाहिगार
 धिप्पइ य त्ति ” । अथवा संज्ञा त्रिविधा दीर्घकालिक्युपदेशेन १ हेतुवादोपदेशेन
 २ दृष्टिवादोपदेशेन ३ च । तत्र यः सुदीर्घकालमतीतमर्थं स्मरति, भविष्यच्च
 वस्तु चिन्तयति कथं नु कर्त्तव्यमिति त्रिकालविषया संज्ञा यस्स स प्रथमसंज्ञी ।
 यदुक्तं-“इह दीहकालिगी कालिगि ति सञ्जा जया सुदीर्घपि । संभरइ भूयमेस्सं,
 चित्तेइ य कह णु कायव्व ? ॥ १ ॥ इति तथा यः संचिन्त्येष्टानिष्टेषु छाया-
 तपादिवस्तुषु स्वदेहपालनाहेतोः प्रवृत्तिनिवृत्ती विधत्ते सा द्वितीया संज्ञा,
 तद्वान् द्वितीयसंज्ञी । यदाह-“ जे पुण संचित्तेउं इद्धानिष्टेसु विसयवत्थूसु ।
 वदंति नियत्तंति य सदेहपरिपालनाहेउं ॥ १ ॥ पायेण संपए च्चिय कालम्मि
 नयाइ (वि) दीहकालन्ना (ज्ञ) । हेऊवएससन्नि, णिच्चिद्वा हुंति हु अस्सण्णी ”
 ॥ २ ॥ तृतीयस्तु संज्ञी सम्यग्दृष्टिरेव शेषास्त्वसंज्ञिनः हिताहितप्राप्तिपरिवर्जन

१ यदि संज्ञासंबन्धेन संज्ञिनस्तेन संज्ञिनः सर्वे । एकेन्द्रियादिक्रम नामपि यत्संज्ञा दशविधा
 भगिता ॥ १ ॥ स्तोका न शोभनाऽपि च । या संज्ञा (तया) नाधिकारः गृह्यते च ।

२ इह दीर्घकालिकी कालिकीतिसंज्ञा यथा सुदीर्घमपि ।
 संस्मरति भूतमेतन्तं चिन्तयति च कथं नु कर्त्तव्यम् ॥ १ ॥

३ ये पुनः संचिन्त्येष्टानिष्टेषु विषयवस्तुषु ।
 प्रवर्त्तन्ते निवर्त्तन्ते च स्वदेहपरिपालन हेतोः ॥ १ ॥

प्रायेण सांप्रत एव काले न चाप दीर्घकालज्ञः ।
 हेतुवादोपदेश संज्ञिनः निश्चया भवन्ति असंज्ञिनः ॥

संज्ञिकक्षणसंज्ञिसाध्यप्रयोजनाकरणात् । उक्तं च-^१सम्मदिद्वी सण्णी संते णाणे खओवसमयम्मि । असन्नी मिच्छत्ती दिट्ठिवाओवएसेणं” ॥ १ ॥ अथेतासां मध्ये कस्य जन्तोः का संज्ञा भवतीति व्यक्ताभ्यां क्षमाश्रमणगाथाभ्यामेव प्रदर्शयति, तथाहि-^२पंचण्ह मू (मो) ह सन्ना, हेऊ सन्ना विइंदियाईणं । सुरनारयगब्धु-
ब्भवजीवाणां कालिगी-सन्ना ॥ १ ॥ सन्ना सम्मदिद्वीण, होइ इह दिट्ठिवाड सुयनाणं । मइवावारविमुक्काण, सन्नाईवा (या) उ केवल्लिणो ॥ २ ॥”
इत्यसंज्ञिसंज्ञिविशेषमभिधाय पुनः सूतोक्तमेवान्यक्रमेण प्राणास्वरूपं व्यनक्ति, यत् उक्तम्-पञ्चेन्द्रियाणि त्रिविधं बलं च, उच्छवासनिःश्वासमथान्यदायुः । प्राणा दशैते भगवद्भिरुक्ता एषां वियोगीकरणं तु हिंसा ॥ १ ॥ इति गाथा-
इयार्थः ॥ ४२-४३ ॥

D. C. The term Uchhvāsa means breathing out and Nihśvāsa means breathing in. The Prāṇas (vital airs) of the living beings are of ten kinds. viz. 1 Sense of Touch 2. Sense of Taste 3. Sense of Smell 4. Sense of Sight 5. Sense of Hearing 6. Breathing 7. Āyu (Limit of Life), 8 Strength of Mind 9 Strength of Speech, and 10. Strength of Body. .

The commentator explains the term “Yoga” in two ways. (1) The three types of strength viz of mind, speech and of body. Or (2) The word ‘yoga,’ may be disconnected with the word ‘bala’ which latter may be connected with āya or life. In this case also, the yogas are of mind, apeech and body. The first alternative seems to be preferable.

१ सम्यग्दृष्टयः संज्ञिनः सति ज्ञाने क्षायोपशमिके ।
असंज्ञिनः मिथ्यात्विनः दृष्टिवादोपदेशेन ॥ १ ॥

२ पञ्चानां ओषसंज्ञा हेतुसंज्ञा द्वीन्द्रियादीनाम् ।
सुरनारकुगर्भोद्भवजीवानां कालिकी संज्ञा ॥ १ ॥

संज्ञा सम्यग्दृष्टीनां भवतीह दृष्टिवादः धृतज्ञानम् ।
मतिव्यापारविमुक्ताः सन्नामीताः केवलिनः । २ ॥

The details are given in the following table.

Table

| Kinds of Living Beings | Prāṇas | In the form of:- |
|--------------------------------|--------|--|
| 1 One-sensed Beings | 4 | Touch, Breath, Life, and Bodily Strength |
| 2 Two-sensed Beings | 6 | Touch Breath Life Bodily Strength + Sense of Taste |
| 3 Three-sensed Beings | 7 | Do + Sense of Smell |
| 4 Four-sensed Beings | 8 | Do + Sense of Sight |
| 5 Mind-less Five-sensed Beings | 9 | Do + Sense of Hearing |
| 6 Conscious Five-sensed Beings | 10 | Do + Mind |

Loss of these Prāṇas means Death. That is to say, if the being concerned possesses none of the prescribed vital airs at all, he is said to be dead. Thus, death is nothing but the loss of connection with the Prāṇas.

Sañjñi=One having Sañjñā or Consciousness or mind.

A-sañjñi has no consciousness or mind. All the living beings beginning with Ekēndriya jivas and ending with Saimmūrcchima Pañcēndriyas are a-sañjñi (un-conscious or mindless beings). The others i-e Garbhaja Pañcēndriya beings that have been perfect with the acquisition of mind are sañjñi (having consciousness).

In the Prajnāpanā Sūtra, the one-sensed and the like also, are declared to possess the following ten (10) Sañjñas viz 1 Ahāra (food) 2 Bhaya (fear) 3 Parigraha (belongings) 4 Maithuna (sexual intercourse) 5 Krodha (anger) 6 Māṇa (pride) 7 Māya (deceit) 8 Lobha (greed) 9 Ogha, and 10. Śoka (sorrow). In that list, however the ninth is 'Ogha' sañjñā

So, it is vain. Again, being the incitor of Mohaḥ (infatuation) etc, it is not good. It does not deserve to be called a sañjnā

Or, sañjnā is of three kinds viz 1 Dīrghakālikī 2 Hétuvāda and 3 Dr̥ṣṭivāda.

A being possessing Dīrgha-kālikī sañjnā remembers past events, thinks about whatever is desirable and thinks over how it is to be done A being possessing Hétuvāda sañjnā having thought over what is agreeable and what is disagreeable goes to or retires from shade or heat for the protection of his body.

A being possessing Dr̥ṣṭivāda sañjnā is always a Samyagdriṣṭi jīva.

Gods, Nārakas, and Garbhaja (embryo born) beings have Kālikī Sañjnā

Two-sensed, three sensed and four-sensed beings have Hétuvāda sañjnā.

Samyag-driṣṭi jīvas have Dr̥ṣṭivāda sañjnā

Kēvalins are free from sañjnā and free from the activities of Mati Jñāna

सर्वजीवप्राणद्वारमभिधाय क्रमयाप्तमपि योनिद्वारमुपरिष्ठादक्षयति ततोऽत्र संसारे स्वरूपग्राहकजीवस्वभावं व्याकुर्वन्नाह—

एवं अणोरपारे संसारे सायरम्मि भीमम्मि ।

पत्तो अणंतखुत्तो जीवेहि अपत्तधम्मैहि ॥ ४४ ॥

44 Evam aṇorapāre saṁsāre sayarammi bhīmammi ।

Patto aṇantakhutto Jivēhim apattadhammēhim 44

[एवमनारपारे संसारे सागरे भीमे ।

प्राप्तोऽनन्तकुत्वं एवं [प्राणवियोगः] जीवैरप्राप्तधर्मैः ॥ ४४ ॥

Evamanārapāre saṁsāre, sagare bhimé ।

Praplo'anantakṛtvam evam (prāṇa vīyogāḥ) jivāirapāptadharmāḥ 44]

Trans. 44. In the dreadful ocean in the form of beginningless and endless Samsāra (transmigration) thus, is acquired (death) for innumerable times by the beings who have not accepted Dharma (piety). 44.

व्याख्या-४४-एवमिति प्राणवियोगलक्षणेन अणोरपारेऽप्राप्तपर्यन्ते दुस्तरत्वात्संसारे सागरे इव शब्दलोपात्समुद्रोपमेयत्वेन भीमे-रौद्रे जन्मजरा-मरणरोगशोकादिभिः कारणभूतेः प्राप्तमुपलक्षणान्मरणं । “अणंतखुत्तो त्ति” अनन्तञ्चोऽनन्तवारान् । के ? जीवैः । कीदृशैः ? अप्राप्तजिनधर्मेरिति ॥ उक्तं च-कोटिशो विषयाः प्राप्ताः, संपदश्च सहस्रशः । राज्यं तु शतशः प्राप्तं न तु धर्मः कदाचन ॥ १ ॥ इति गाथार्थः ॥ ४४ ॥

D. C. The Samsāra or mundane existence is compared here to an ocean due to the difficulty or impossibility of crossing it. The jivas attain to the metaphorical deaths caused by birth, old age, death, disease etc.

Anantaśaḥ-for endless times. The beings here talked of are those that that have accepted the Jaina Dharma.

Yoni-dvāra

क्रमप्राप्तं योनिद्वारमभिधित्पुराह—

तह चउरासी लक्खा संखा जोणीण होइ जीवाणं ।

पुढवीइण चउण्हं, पत्तेयं सत्तसत्तेव ॥ ४५ ॥

45 Taha caurāsī lakkhā saṅkhā jonīṇa hoi jivāṇam ।
Pudhaviīṇa caṇṇham paṭṭéyam satta sattéva 45

[तथा चतुरशीर्तिलक्षाः संख्या योनीनां भवति जीवानाम् ।
पृथिव्यादीनां चतुर्णां प्रत्येकं सप्त सप्तैव ॥ ४५ ॥

Tathā caturaśīti-r-lakṣāḥ saṅkhyā yonīnām bhāvati jivāṇām ।
Prithivyādīnām caturṇām pratyékam sapta sapṭajīva 45]

Trans. 45. Similarly, the number of yonis (or places of origination) of the living beings, is eighty four hundred thousand

(840000). (But) in the case of the four (elements), such as Prithvi (earth) Water etc it is seven hundred thousand (700000) for each. 45

व्याख्या-४५-इह योनिरिति कः शब्दार्थः ? पूर्वं तदुच्यते-यु मिश्रणे, युवन्ति तैजसकार्मणश्शरीरवन्तः सन्तः औदारिकादिशरीर प्रायोगयपुद्गलस्कन्ध-समुदायेन मिश्रीभवन्त्यस्यामिति योनिरुत्पत्तिस्थानं, औणादिको निःप्रत्ययः । तथेति गणनाद्वारप्रकारेण चतुरशीतिर्लक्षा योनीनां । विभक्तिव्यत्यया तृतीयार्थे प्रथमा । सङ्ख्याया । केषां ? जीवानां । द्वितीयार्थे सप्तम्यर्थे वा षष्ठी । इति सामान्यतयाऽभिधाय विशेषं दर्शयति-पृथिव्यप्तेजोबायुषु चतुर्षु प्रत्येकं सप्त सप्त लक्षा इति गाथाक्षरार्थः ॥ ४५ ॥

D. C. The word 'yoni' comes from the root 'yu' to join or mix. A place where the Taijasa and Kārmaṇa bodies mix with aggregates of the Pudgala and Skandhas suitable for Audārika and other bodies, is called a yoni So, in short, it is the place of origination.

Due to transmutation of cases, the Nominative is used for the Instrumental; so sāṅkhya sāṅkhyayā. The Genetive in 'Jivānām' is used for the Accusative or the Locative.

After the general statement is over, the particular statement declares that each of the four elements viz the Earth, the Water, the Light, and the Wind, have got seven hundred thousand (700000) yonis as under:—

| Elements | Yonis |
|---------------|----------|
| 1 Prithvikāya | 7,00,000 |
| 2 Ap Kāya | 7,00,000 |
| 3 Téjas Kāya | 7,00,000 |
| 4 Vāyu Kāya | 7,00,000 |

(b) Yonis of the Rest of the Living Beings

इत्येतावताऽष्टाविंशतिर्लक्षा योनीनामुक्ताः अन्यासां योनीनां स्थान-
विशेषं गाथाद्वयेन दर्शयन्नाह—

दस पत्तयतरूणं चउदस लक्खा हवन्ति इयरेसु ।

विगळिदियाण दो दो, चउरो पंचिदितिरियाणं ॥ ४६ ॥

46 Dasa Patétya-tarūṇam caudasa lakkhā havanti iyarésu, ।
Vigalindiyāṇa do do, cauro pañcindi-tiriyāṇam. 46

चउरो चउरो नारय-सुरेसु मणुआण चउदस हवन्ति ।

संपिण्डिया उ सव्वे, चुलसी लक्खा उ जोणीणं ॥ ४७ ॥

47 Cauro Cauro Nāraya Surésu Maṇuāṇa caudasa havanti ।
Saṃpiṇḍiyā u savvé Culasī lakkhā u joṇiṇam 47

[प्रत्येकतरूणां चतुर्दश लक्षा भवन्ति इतरेषु ।

विकलेन्द्रियेषु द्वे द्वे चतस्रः पञ्चेन्द्रियतिरश्चाम् ॥ ४६ ॥

Pratyéka-tarūṇām catur-daśa lakṣā bhavanti itarésu ।

Vikaléndriyésu dvé dvé catasraḥ Pañcéndriya tīraścām 46

चतस्रश्चतस्रो नारकसुरेषु मनुष्याणां चतुर्दश भवन्ति ।

संपिण्डिताश्च सर्वे चतुरशीतिर्लक्षास्तु योनीनाम् ॥ ४७ ॥

Catasraścatasro Nāraka-Surésu Maṇuṣyāṇām caturdaśa bhavanti ।
Saṃpiṇḍitāśca sarvé Caturaśīti-r-laksāstu yonīnām 47]

Trans. 46-47 In the case of One-souled Vegetables the originating places are ten hundred thousand (1000000) while in the case of the rest viz the Many-souled Vegetables they are fourteen hundred thousand (1400000) For the beings with deficient sense organs (the originating places) are two hundred thousand (200000) for each (class); (while) there are four hundred thousand (400000) yonis in the case of five-sensed lower animals. For the Nārakas and the Dévas, (they are) four hundred thousand

(400000) for each; and in the case of human beings (they) are fourteen hundred thousand (1400000)

However, All these added together come to be eighty-four hundred thousand (8400000) of yonis (46-47)

व्याख्या-४६-४७-सप्तम्यर्थे षष्ठी । प्रत्येकतद्भु दश योनिलक्षाः । इतरेषु सूत्रत्वात्कायग्रहणेन वा पुंस्त्वं । साधारणवनस्पतिषु चतुर्दशलक्षा योनयो भवेयुः । तथा त्रिकलेन्द्रियेषु द्वित्रिचतुरिन्द्रियेषु द्वे द्वे लक्षे भवेतां । तथा पञ्चेन्द्रियतिर्यक्षु चतुर्लक्षा योनीनां भवेयुः ॥ ४६ ॥

तथा चतस्रश्चतस्रो लक्षा योनयो नारकेषु सुरेषु । सप्रासेन विभक्ति-लोप । तथा मनुष्येषु चतुर्दश लक्षा योनयः । तुः पूरणार्थे । चः समुच्चये । एवं संपिण्डिताः एकराशीकृताः । 'सर्वे त्ति' प्राकृतत्वाल्लिङ्गव्यन्यये सर्वाश्चि-तुरशीतिर्लक्षा योनीनां भवन्ति । इति निर्दिष्टं योनिद्वारमिति गाथार्थः ॥ ४७ ॥

D. C. Pratyēka-tarūṅām-The Genetive is used for the Locative. The term 'itara' means the rest i.e. the other type of vegetables viz. the Sādharmaṇa or Many-souled vegetables. The Viklaēndriyas are the Two-sensed beings, the Three-sensed beings, and the Four-sensed-beings The word 'tu' is used in the sense of completion, while 'ca' signifies addition. Sampiṇḍitāh-gathered or collected or added together.

The particulars can be put in a tabular form, thus:—

Table

| Kind of Beings | Number of Originating places |
|--------------------------|------------------------------|
| 1 Prithvikāya | 7,00,000 |
| 2 Ap Kāyā | 7,00,000 |
| 3 Téjas Kāya | 7,00,000 |
| 4 Vāyu Kāya | 7,00,000 |
| 5 Pratyēka Vanspati Kāya | 10,00,000 |
| 6 Sādharmaṇa ,, | 14,00,000 |
| 7 Two-sensed Beings | 2,00,000 |
| 8 Three-sensed Beings | 2,00,000 |

| | | |
|----|---------------------------|-----------|
| 9 | Four-sensed Beings | 2,00,000 |
| 10 | Dévas (deities) | 4,00,000 |
| 11 | Nārakas (Infernal Beings) | 4,00,000 |
| 12 | Five-sensed Tiryancas | 4,00,000 |
| 13 | Human Beings | 14,00,000 |
| | | 84,00,000 |

In all, there are eighty-four hundred thousand (84,00,000) yonis (originating places) of living beings.

Here ends the discussion about the yonis. Now the Sūtrākāra describes the peculiarities regarding the bodies etc. of the Siddhas or the Accomplished or the Perfect Souls, that were referred to in the second Gāthā

CHAPTER IV.

The Siddhā-tmā

तथेह ग्रन्थे पूर्व ग्रन्थकारेण आदौ द्वितीयगाथायाः पूर्वादेर्जीवानां भेदकथने प्राक् सिद्धस्वरूपं दर्शितं, तत्तेषामव्ययत्वाच्चिद्विद्यार्थत्वात्सांसारिककृत्यानुपयोगित्वात्प्राक् सिद्धानां पञ्चदशभेदव्यावर्णनं प्रस्तावेऽपि शरीरादिविशेषो न दर्शितः, तद्विचित्रगतिकत्वात्सूत्रस्येति, इह तं व्यावर्णयन्नाह—

सिद्धाण नत्थि देहो न आउकम्मं न पाणजोणीओ ।
साइअणता तेषिं, ठिई जिणिंदागमे भणिया ॥ ४८ ॥

48 Siddhāṇa naṭṭhi dēho na āukammam na pāṇa jōṇiō ।
Sāiaṇantā tēsīm ṭhii Jīṇindāgamé bhaṇiyā 48

[सिद्धानां नास्ति देहो नायुःकर्म न प्राणयोनीयः ।
साद्यनन्ता तेषां स्थिति-जिनेन्द्रागमे भणिता ॥ ४८ ॥

Siddhānām nāstidēho nāyuhkarmana prāṇayonayah
Sādyanantā tēsām sthiti-r-Jinendragamé bhaṇitā 48]

*Trans:—*The Siddhas (Accomplished ones-Perfect ones) possess no body, no duration of Life, or Karṇas (actions), and no vital airs as well as, originating places. Their state is decla-

red as with a beginning and (but) without an end in the Scriptures of the Jinédras.

व्याख्या-४८-सिद्धानां नास्ति देहः। यत् उक्तं श्रीआचाराङ्गे-^१सिद्धानं इगतीसगुणा पण्णत्ता, तं जहा-गोयमा ? से न दीहे १ न हस्से २ न वड्ढे ३ न तंसे ४ न चउरंसे ५ न परिमण्डळे ६ न लोहित् ७ न हाळिदं ८ न सुक्खिळे ९ न किण्हे १० न नीळे ११ न दुरभिगंघे १२ न सुरभिगंघे १३ न तित्ते १४ न कडुप् १५ न कसाइळे १६ न अंबिळे १७ न महुरे १८ न कक्खवे १९ न मयप् २० न गुरुप् २१ न लहुप् २२ न सीप् २३ न उण्हे २४ न निद्धे २५ न लुक्खे २६ न कायसंगे २७ न रुहे २८ न इत्थी २९ न पुरिसे ३० न पुंसप् ३१ इत्येकत्रिंशत्सिद्धगुणाः। अत्र सूत्रव्याख्या-आश्रयश्रियिणोरभेदाद्यस्माद्देहो न, अत एवायुरपि न, यस्मादायुर्न अत एव मरणमपि न। ततो निमित्तनिमित्तवत्तोरभेदात्सप्तापि कर्माणि न, बन्धोदयोदीरणासत्तानामावात्। यतः कर्माणि न अत एव प्राणा योनयोऽपि न, पुनः संसारेऽनुत्पादात् अथ तेषां स्थितिं व्याचष्टे। ततस्तेषां सिद्धानां स्थितिः कीदृशी? सादिरनन्ता यतस्तत्रोत्पत्तिकालात्सादिः ततश्चवनाभावादनन्तैव। यदुक्तं शक्रस्तवे-^२“सिब-मयलमरुअमणंतमक्खयमन्वाबाहमपुणरावित्ति सिद्धिगइनामधेयं ठाणं संपत्ताणं” इति वचनात् जिनेन्द्रागमे। स्थितिर्भणिता प्रोक्ता। यथा संसारिणां जीवानां प्राणयोन्यायुःकर्मस्थित्यादयस्तथा सिद्धानां न भवन्तीति गार्थार्थः ॥४८ ॥

१ सिद्धानामेकत्रिंशद्गुणाः प्रज्ञप्ताः तद्यथा-गौतमं ? स नदीर्घः, न हस्वः, न वृत्तः, न त्र्यस्रः, न चतुरस्रः, न परिमण्डलः, न लोहितः, न हारिद्रः न शुर्कः, न कृष्णः, न नीलः, न दुर्मन्धः, न सुरभिगन्धः, न तिक्तः, न कटुकः, न कषायः, न म्लः, न मधुरः, न कर्कशः, न मृदुः, न गुहः, न लघुः, न शीतः, नोष्णः, न स्निग्धः, न रक्षः, न कायसङ्गः, न रोहकः, न स्त्रीः, न पुरुषः, न नपुंसकः।

२ सिबमचलमरुअमणनन्तमभ्याप।अमपुनरावृत्तिसिद्धिगतिनामधेय स्थानं संप्राप्तेभ्यः

D. C. Due to the lack of the distinction between the resort and the resorted, Siddhas do not possess a body. Where there is no body, no question either of duration of life or death or of the seven Karmas (actions) can arise at all. Similarly, when there are no Karmas (actions), there does not ensue the question of re-birth in the mundane life, and, therefore, there cannot be any vital airs or originating places in their case. But, then, what about their condition? They have a beginning, for there is a time of their origination. But they have no end for there is no possibility of their stumbling or falling down from there.

This peculiarity of their state is proclaimed in the Śakra-stava of the Jaina Āgamas (Scriptures). In a word, what is meant is this, have that the Siddhas no body, and hence there are no vital airs, no originating places no births and rebirths, no life-limit, no Karmas, and no other conditions in the case of the Siddhas, as are inevitable in the case of the Saṃsāri (transmigrating) souls 48.

इत्येतावता सिद्धानां स्वरूपमभिधाय पुनः संसारिणां जीवानां स्वमात्रं
व्याकुर्वन्माह—

काले अणादिनिहणे जोणीगहणम्मि भीसणे इत्य ।

भमिया भमिहिंति चिरं जीवा जिणवयमलहन्ता ॥ ४९ ॥

49 Kāle aṇādinihanē jonigahaṇamma bhisaṇé ittha ।

Bhamiyā bhamihinti ciram jīvā jiṇa-vayanamalahantā 49

[काले अनादिनिधने योनिगहने भीषणेऽत्र ।

भ्रान्ता भ्रमिष्यन्ति चिरं जीवा जिनवचनमलममानाः ॥ ४९ ॥

Kāle anādinidhané yonigahané bhisaṇé' atra,

Bhrāntā bhamiṣyanti ciram jīvā jiṇa-vacanamalahamānāḥ 49]

Trans. 49. The living beings who have not reached or accepted the words (i.e. the advice) of the Jīnas, have rambled (and) will ramble for a long time through the beginningless and endless time in the fierce (world) strimming with originations 49

व्याख्या-४९-कालेऽतीतानागत लक्षणे वर्त्तमानस्यैकसामयिकत्वात्स्व-
 ल्पत्वाच्चात्र विरक्षितं (सत्त्वं) कथं भूते काले :-अनादिनिधनेऽनाद्यपर्यवसिते ।
 तथा पुनः कथं भूते ? “ योनिगहणम्मि भीसणे चि ” चतुरशीतिलक्षयोनिग्रहणे
 तत्तदाश्रयणेनानवस्थानात् । अथवा कोदृशे संसारे ? योनिगहने-उपलक्षणा-
 दुत्पत्ति विपत्तिरोगशोकादिभिर्गहने विविधकर्मगत्याऽनिगुपिले जोयानां कर्म
 विपाककारणभूतत्वाद्भीषणे-भयकारिणि तस्मिन्नधिकरणभूते जीवा भ्रान्ता
 भ्रमिष्यन्ति चिरं-प्रभूतं कालं । कीदृशाः सन्त ? जिनवचनं-भगवद्वचनं हितो-
 पदेशमलभमानाः-अभाप्नुवन्तः । तथा कचिदित्यपि पाठः-“ भमिया
 भमंति भमिहिति चि ” तत्र त्रिकालाश्रयणेन भातोरर्थविशेषो ज्ञेय इति
 गायक्षरार्थः ॥ ४९ ॥

D C. Time includes the Past and the Future. The Present may not be considered here, as it is brief. This time has no commencement nor is it to end at any time.

‘Yonigahana’ may be construed either with the time or with the world. With the time, it would mean ‘Caught by the many eighty four hundred thousand existences’. With the world or rather mundane existence it means one which is confused or intrigued (gahané) with births, deaths, diseases, sorrow, and the like.

The Samsāra is fierce; because it is the cause of the results of previous actions. In such a place, the living beings have wandered in the past and will surely wander in the future for a long time being confused, in these intricacies till they secure (and execute) the auspicious advice of the Divine One.

Some read “Bhamiyā bhamanti bhamihinti.” The v.l. also is alright, For, here, all the times (including the present) are considered 49.

• Now, comes a concluding Couplet

अथ ग्रन्थकारः सम्यग्ज्ञानाद्धर्मफलं विधेयं चाविष्कुर्वन्ग्रन्थमुपसंहृतं
शिक्षारूपं स्वनामगर्भितं च सूत्रं व्याख्यानयन्नाह—

ता संपद् संपत्ते, मणुभक्ते दुल्लहे सम्पत्ते ।

सिरिसंतिमूरिसिद्धे, करेह भो ? उज्जमं धम्मे ॥ ५० ॥

50 Tāsampai saṃpatte maṇuatté dullahé sammaté ।

Siri Santi sūri siṭṭhé karéha bho ujjamam dhammé. 50

तत् सम्प्रति संप्राप्ते मनुष्यत्वे दुर्लभेऽपि सम्यक्त्वे ।

भीशान्तिमूरिशिष्टे कुरुत भो ! उद्यमं धर्मे ॥ ५० ॥

Tat samprati samprāpté maṇuṣyatvé durlabhé'pi samyaktvé ।

Śri Śānti Sūrisiṣṭhé kuruta bho ! udyamam dharmé 50]

Trans. 50. Therefore, O Devout Persons! Now when you have obtained Maṇuṣyatva (human-ness), and even the rare Samyaktva (Right Belief), labour upon the Dharma promulgated by the Reverd Ones possessing wealth (of Knowledge) and quietitude [or instructed by the glorious Śānti Sūri.] 50.

व्याख्या—५०—तावद् भो मण्याः ! साम्प्रतं मनुजत्वे दशभिर्दृष्टान्तै-
र्दुर्लभे संप्राप्ते तत्रापि सम्यक्त्वे अचिन्तितफलप्रदे चिन्तारत्नप्राये । चकारा-
त्सम्यग्ज्ञानचारित्रि । संप्राप्तशब्दो मनुजत्वसम्यक्त्वयोरुभयत्र संबध्यते ।
ततश्चिन्तारत्नमिव प्राप्ते सम्यक्त्वे । यत्करणीयं तदाह—धर्मे उद्यमं कुरुत ।
किंविशिष्टे ? “ सिरिसंतिमूरिसिद्धे त्ति ” सिरिति श्रीः उपलक्षणात् ज्ञानश्रीः,
तथा ज्ञानं शान्तिः रागादीनामुपशमः, ताभ्यां, सूरयः पूज्याः गुणगुणिनोर-
भेदात्तीर्थकरा गणधरा वा, तैः शिष्टेऽर्थादुपदिष्टे । इयता ग्रन्थकृता स्वनामा-
प्याविष्कृतं । तत्र कर्तृपदं शान्तिमूरिः उपदिशति शिष्टे प्रज्ञंस्तेऽनुपमं जिनधर्मे ।
क्रियासंबन्धस्तथैव ग्रेष्य इत्यङ्गरार्थः ॥ ५० ॥

D. C. Bhoḥ! is the general form of address to human beings, Both the *manuṣyatva* and the *samyaktva* are durlabha or rarely obtainable. 'Samprāpté' is also to be construed with both. Samyaktva means full confidence in the True Deity, True Preceptor, and the True Dharma] when they have secured not only human-ness, but also Samyaktva (Right Belief), they must labour on the Dharma, which has been preached by Śūris or the Revered Ones. Who are these Revered Ones ?

Śri means jñānaśri (wealth of knowledge) Śānti or quietitude means calming down of passions and the like. The Śūris may mean the Tirthankaras or the Gaṇadharas, there being no difference between the qualities and the resorts of these qualities.

Through this phrase, the author discloses his own name viz Śānti Śūri. 50.

Upasamhāra

अथ सूत्रं निगमयन्नाह —

एसो जीवविचारो संक्षेपरूढं जाणणाहेतुं ।
संखित्तो उद्धरियो रुद्धाओ सुयसमुद्धाओ ॥ ५१ ॥

51. Eso Jiva-viyāro saṅkhéva-rūṇam jāṇanāhéum ।
Sankhitto uddharīo ruddāo suyasamuddāo 51

[एष जीवविचारः संक्षेपरूचीनां ज्ञानहेतोः ।
संक्षिप्त उद्धृतो रुद्धात् श्रुतसमुद्धात् ॥ ५१ ॥

Esa jiva-vicāra saṅkṣepa-rucīnām jñāna-hétoḥ ।
Sankṣipta uddhrūto rundrāt śrutasamudhrāt 51]

Trans 57. This Consideration of the Living Beings has been extracted from the deep ocean of the Scriptures and is abridged for the enlightenment of the short-witted ones. 51

व्याख्या-५१-जीवानां विचारो जीवविचारः असस्यावरैकेन्द्रियादि
विज्ञानवान् । रूपरूपिणोरभेदाद् ग्रन्थनामापि जीवविचार इति समर्थितः ।

एष आत्मनाऽविनाभावेनेति । ततः श्रीशान्तिमूर्तिणा अयं संश्लेषरुचीनामर्थ-
 त्स्वल्पमतीनां प्राणिविशेषजिज्ञासार्थं संक्षिप्यानुग्रहबुद्धया रुद्राद्-अनङ्गाह
 विस्तारात् श्रुतसमुद्देद्रादुतः । इयता न स्वमनीषिकया. किंतु परम्परया जिन-
 रूपदिष्टं श्रुतं महार्थं तस्मादित्यक्षरार्थः ॥ ५१ ॥

D. C. The Consideration of the Living Beings such as Trasa (mobile) sthāvāra (Steady-fixed), one-sensed beings etc is jīva-
 vicāra. The title of the volume is the same according to the non-distinction between the form and the one possessing the form. The preaching of this book is nothing new, but it is an abridgement of what is preached by the series of the Great Preceptors. 51.

E N D

SUPPLEMENT

By : **Mr. R. B. JAIN.**

Secretary.

Jain Mission Society

Madras.

At the outset, let me say frankly without the least exaggeration that the author of this Treatise, which is called, " Jiva Victor, or Treatise on the (Science of) ' Life, or Biology, " was His Holiness Vadivetāl Sṛī Sānti Suriḡi who was an unrivalled scholar of his times, whose greatness and scholarship were enlorged by then distinguished Poet Dhanapal, one of the Gems in the court of the Emperor Bhoja-rāj as well as, by other contemporary learned scholars and the emperor himself. The treatise though small in size containing only 50 stanzas deals with all the Biological gist Exhibiting wide range of knowledge of how the life develops from the tiny being to the highest human form in its successive stages, and how complicated it becomes and how it gets its deliverence from birth and death, and then how it eventually reaches a state of permanent happiness called, 'Mukti,' or Emancipation.

To ordinary men, this work may appear to be an insignificant one, but when we study it deeply. we come to know how

important and useful it is for us-mankind-to understand the implication of our misery and bondage, and how we can save ourselves from the severe punishment of Nature's Government by obeying her rules and regulations etc., and so we can at once see that our author wrote this work for the good of humanity confirming the irrevocable law of Nature viz., "As we sow, so we reap". By sowing a mango-seed we get a mango-fruit, and from a margosa-seed we get a margosa fruit. In the same manner, we suffer from pain by giving pain to others and get happiness in return of the good we have done to others. Out of this Law, there is no escape, and to expect happiness from our bad deeds, is to expect nectar from a serpent's hood or mouth. A certain Philosopher has paraphrased this as follows:—

'So long thou shalt not refrain thyself from causing pains and troubles to thy fellow-creatures, thou needst not dream to be emancipated from the appalling danger of the same.'

Our ancient Rishis had known this from time immemorial. But modern critics remark that if according to your scriptures, everything has a life, if a man, beast, bird, insect, and a worm, if even roots, fruits, trees, and creepers have a soul-and science also supports this view-then why do you discriminate between cutting a fruit and cutting an animal, and attach comparatively less or more sin respectively in each case. From the economic point of view, many fruits are necessary to quench or satisfy the hunger of a man, and so also, if by killing a single animal, appetite of many hungry people can be satisfied, there is comparatively less sin in their opinion in killing one animal than in cutting many fruits.

We will discuss this point rationally and give a suitable answer to the above objection.

The above critics accept the authority of science, and science in its turn, proclaims that it accepts no other authority

than Nature Now, if we study closely the natural phenomena, we understand that Nature is working incessantly for the betterment of every one, for the happiness of all, until everyone of us reaches the pinnacle of perfect peace and happiness. But here again, another objection is raised by the critics that if nature is so kind, why does she put different souls in different wombs and make them suffer, birth and death, old age, disease, pain, and fear etc., and "What is the reason of this?" While trying to solve this point, I have to proceed further and remark that the whole universe is being governed by an unchanging Law with regularity.—Justice and Truth—and it takes account of even atoms and seconds. This Law of Nature never commits any mistake. In fact, just as any Government, though good, has to punish the wrong doers or Law-breakers to correct their wrong mentality and reform them into good citizens and to establish Law and order, in the state, and just as Parents punish their children, if they go wrong and render them more disciplined and well-behaved. Can we call the action of the Government or of Parents in the above instances as harsh and cruel or unjust? Similarly, can the action of a doctor in giving some bitter medicine to the patient or operating a wound on the body of a child be construed as cruel? The disease appears in the body as a result of the violation of the rules re: eating and drinking it is by way of punishment that Nature introduces disease in the body for one's going against the dietary rules. So also, the experiencing of pain by the living being is the result of its bad actions. The function of the Doctor is to remove the pain and also the function of nature is to do good to the living being. We misunderstand the process of nature and call it pain and misery when she is actually doing good to it indirectly without our knowledge and this cannot be called a fault in her as the action of Nature is always prompted in our favour with disinterested motives.

Now, it is clear that the living is itself the cause—the seed—of the its own troubles. If so, another question arises as to why it causes its own trouble! The answer given by all thinkers is

that it is nothing but ignorance that is the cause of this mistake. When one knows that the fire burns one's fingers if he touches it or when one knows that a snake bites, if it is meddled with, naturally he refrains from it, after realising this knowledge. But before this experience comes to man, he tries in ignorance to eat the forbidden fruit and jumps in the fire of miseries like the butter-fly falling into the fire with the false knowledge that the red fire is an eatable thing, and it should enjoy it. It is thus clear that to be safe, and happy, in the kingdom of Nature is to have the knowledge of the above truth and without this knowledge, a living being cannot discriminate between good and bad actions and in eating and drinking and without the help of this knowledge he has no chance to rectify and reform himself and cannot achieve his own good and happiness. Nature is always helpful to the living being towards its acquiting this knowledge and in proportion to the acquisition of this knowledge, the living being is given better chances and opportunities and it is the possession of this knowledge, which has entitled the human being to the majestic position and superiority over others. It is accordingly said by others, "There is nothing greatest in the world than man, and there is nothing greatest in the man than mind." Man has got better chances to follow the directions of Nature, and thus, by following her, reaches the highest object of existence viz highest happiness and peace. And so the favour of nature seems to be more on the human being rather than on any other living creature. There is a saying of an experienced soul, who says "Obedience is the first law of Governing" that is to say that one who follows the rules of a Government becomes the more fitted to govern it. To the extent to which the knowledge of man develops, to that extent, he is rendered fit by Nature to understand her intentions and follow her rules and in such a manfull evolution of Nature takes place and so in the order of gradation, all the living beings are divided into five classes viz beings with one sense developed, beings with two senses, some with three senses, and others with four senses, and the rest with five senses

developed, respectively. In the beings of the first division they feel knowledge through touch only, the 2nd category through touch, taste; the 3rd class through touch, taste and smell and the 4th category through touch, taste, smell, and sight, while the 5th division has got all the five senses well developed and has got a better opportunity of understanding good and bad, true and false. It is why and how the superiority of the human being has come to be recognised over all other beings.

In order to elevate it self from stage to stage till the achievement of human form, every living being has to go through a great deal of ordeal in the Laboratory of Nature, viz they have to go through infinite births and deaths and still they may not easily reach the human stage. There may be many pitfalls and slips between the cup and the lip, from the highest summit he may at once fall to the abysses. The process is complicated and laborious as to throw a ring in the mid-ocean and go after its search. This receding process is all due to the sins we are committing, though unconsciously, and this is the cause of the complication. Thus to come to the point at issue, there is greater sin in killing beings of two senses than in killing those of one sense, and so on; the enormity of sin increases in each successive step. In the common experience of the world, we know that ordinary mud has little value; but pots etc made from the same have got more value and further, if they undergo workmanship and ornamentation, they fetch higher value, because of the process they undergone. Another instance is that the death of an adult person who is the pillar of the family causes more sorrow for the family members than the death of a young child. So also the assassination of a big illustrious person or a king is considered more heinous and cruel than that of an ordinary being. In this kingdom of nature, the killing of a man is met with the severest punishment by nature herself. Our ancient seers had therefore given out this future by writing so many books on the Science of life, so that the man, the highest ornament in the scale of evolution may not commit the destruction of life through

ignorance for the selfish nourishment of his own body or maintenance of livelihood and thus avoid the severest punishment at the hands of nature. They saw this truth through their finer and subtler intellect and intuition and analysed how the sin is increased in proportion from the killing of life possessing one sense to that of 5 senses. They say as follows :

सत्त्वविराहणपावं, असंखगुणीयस्स एगभूयस्स ।

भूयस्साणंतगुणं पावं, इक्कस्स पाणस्स ॥ १ ॥

वेइंदिय तेइंदिय चउरिंदिय, तहय चैव पंचिदी ।

लक्ख सहस्सातह सयगुणंत पावं मुण्येयव्वं ॥ २ ॥

From the above observations and summary it is evident that infinite amount of sin is gathered from eating flesh than from eating fruits etc., In our ignorance and from temptations of passions, we forget what is right and what is wrong, and what should be eaten and what should not be eaten and fall into the error of judgement and commit such sins for which the highest punishment would await us.

It is, therefore, essential that we should completely avoid violence to the living beings when we can easily maintain our body by fruits, nuts, and vegetables and other articles which contain no tangible life, just as Jaina Munis do. This kind of life of non-violence of munis practised even for a day is extolled as greater than all the charities an Emperor can make; but in the case of a householder, it is impossible for him to follow the strict rules of munis, and so, he is allowed some margin for his maintenance except through the violence committed to the mobile living Beings. Even from the standpoint of medical science, it has been proved that by vegetable diet, the health and life is better maintained than through flesh-eating. We can also know which food is natural to human beings by a little observation of natural Laws.....From the very anatomical construction of human

teeth and and nails etc., we see that they are different in man that in that of carnivorous animals like lions, tigers, bears etc., The difference of this construction of teeth etc., is seen in herbivorous animals like cows, buffaloes goats etc; which makes them unable to kill through their teeth and nail. Further, man's body is similar to that of a monkey and if the food of the monkey is vegetarian man's food also must be vegetarian and so flesh eating is unnatural and is attended with severe consequences, and so must be avoided by man. This avoiding of flesh-eating is not only imperative on man, but very beneficial to him. If a man wants to be happy in this world, it is not only essential to avoid violence in food matters but in every walk of life. To those who are earnest enquirers and want to avoid Violence to life it becomes their first duty to study Biology.

Our author, Acharya Bhagavan Shree Vadivetā Shānti Suriji, has, in this kindness to us, composed the gist of Biology in the form of a small treatise, called Jiva Vichāra. He has tried to shew herein in a nutshell the nature of life, their division into many categories, their bodies, senses and energies, their lifetime and how the life remains in the body etc;—All these details are beautifully described by studying which we can become beginners in its practice and save ourselves from sin and eventually reach perfect state of emancipation.

Our Jain Mission Society is trying in its humble capacity to make this small treatise reach into the hands of every-body, by translating the same in different languages. The first edition has been published in Hindi through Pandit Hiralalji Duged Nyaya Thirtha and we are getting it published in English through Our Holiness the Muni Maharaj Sri Ratna Prabha Vijayaji, who though 79 years in age, has, however, finished the work in spite of his ascetic hardship of penance, general weakness of health, and heart-trouble and we cannot thank him sufficiently for the trouble he has taken.

While engaged in writing small supplement to this work, re-

gular chain of ideas surgge up in may mind but for fear of the already swelling itself into a text, I have refrained myself from expressing all that I wanted to say herein, reserving the same for an independent publication which I intend bringing out shortly on the same subject of biology. I hope this small essay is enough and if through oversight and dullness of my intellect, I have overstepped the limit or said anything out of the way, I request the indulgence of Dharmācharyas and with my humble salu-tations at their feet, I conclude this essay.

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Śramaṇa Bhagavān Mahāvira.

Vol I Part II

CHAPTER I. Sixteenth Previous Bhava. Birth of Viśvabhūti Kumāra-Viśvabhūti Kumāra going to Puṣpa-karaṇḍaka garden for amusement during Spring Festival-Viśvabhūti Kumāra treacherously sent with a large army to fight with a frontier feudatory prince at the instigation of Queen Madana-lēkhā. When Viśvabhūti Kumāra returned home, he realised that it was a well-designed plan of Madana-lēkhā to drive him out from the garden to make room for her son Viśākha nandī. Becoming enraged at this insulting diplomacy, Viśvabhūti Kumāra renounces the pleasurable enjoyments of the world, and he takes Bhāgavati Dīkṣā at the hands of Ācārya Sambhūti Sūri. Viśvabhūti Muni practised severe austerities during his ascetic life, and went to various towns and villages with the object of preaching the principles of the Tirthaṅkaras.—When Viśvabhūti Muni—whose body had become greatly debilitated by continuous fastings and strict penances—was going for alms after a continuous fasting of one month at Mathurā (Muttrā), he was accidentally knocked down by a rushing cow. On seeing that Viśvabhūti Muni had fallen down on the ground owing to a strong impact with the body of the cow, his cousin Viśākha-nandī who had gone to Mathurā with a number of his attendants on his marriage-ceremony with the daughter of the king of that place, began to crack jokes at the withered condition of the body of Viśvabhūti Muni. The penitent Muni was greatly offended, and he made a niyāna-nidāna (a firm determination) to be able to possess, after death, sufficient strength to kill all those persons at one blow, by way of revenge. Although Viśvabhūti Muni was repeatedly advised by Sthayiras and others to desist from the attempt, he

did not leave off his firm resolution, and having died without expiating for his sinful act even on his death-bed, he was born as a god in Mahā-śukra déva-loka-Seventeenth Previous Bhava as a brilliant god in Mahā-śukra déva-loka with an age-limit of seventeen (17) sāgaropam years. Appendix No. 1, containing Some Note-worthy Points about the Sixteenth Previous Bhava of Śramaṇa Bhagavān Mahāvira.

CHAPTER II. Eighteenth previous Bhava of Śramaṇa Bhagavān Mahāvira-Triṛiṣṭha Vāsudéva-Queen Bhadrā, the chief consort of (King Ripu prati-Śatru of Potanapura) gave girth to Acala Kūmāra portended by four Great Dreams-After a few years, birth of a daughter named Mrigāvati to Queen Bhadrā-When Mrigāvati attained youth and marriageable age, King Ripu prati-Śatru becoming greatly enamoured with her exquisite beauty and blooming charms, publicly and shamelessly, contracted marriage with his own daughter, disregarding violent protestations from Queen Bhadrā, Acala Kūmāra, family-members, feudal princes, ministers, religious preceptors, and from a large majority of citizens, who were painfully grieved at such an un-natural and utterly disgraceful alliance, and, having made her his Chief Queen, he began to enjoy worldly pleasures with her. Queen Bhadrā-the girl's mother-becoming displeased by this heinous act, and greatly distressed by public censure, went away to her parents' house in the Deccan, and passed her days in mourning.

The parents of Queen Bhadrā were very wealthy. A nice town named Mahésvari-complete with high city-walls, beautiful buildings, temples, dharmasālās (inns for travellers), cattle-camps, big market-places and gardens, inhabited by wealthy merchants-was built for her, and it soon became a very flourishing city in the South.

By this heinous act on his part, King Ripu-prati-Śatru, came to be afterwards, called Prajā-pati (literally, husband of one's own progeny) by the people, on account of his having a desire of sexual intercourse with his own daughter. The soul of

Viśvabhūti Muni, descending from **Mahā-śukra déva-loka**, assumed the form of a foetus in the womb of **Mrigāvati-dévi**, portended by seven great dreams—Birth of **Tripristha Vāsudéva**—Celebration of Birth-festivities—Attainment of youth—Cleverness in wrestling, use of war-like weapons and various arts and sciences—**Prati-Vāsu-déva**, **Aśvagrīva** of **Rājagriha Nagara**,—The soul of **Viśākha-nandī Kumāra** born as a lion in a den near the rice-fields of the **Prati-Vāsudéva**—One day, **Prati Vāsudéva Aśvagrīva**, invited a very clever astrologer into his private-chambers and confidentially inquired as to how and by whom he will meet with his death—The astrologer reluctantly but positively replied :—“ O king ! I can see that your death will be caused by the powerful man who will easily kill the lion living in his den in your rice fields, and the man who will insult your messenger **Caṇḍavéga** so widely respected by all your feudatory kings. ”—The lion in the rice-fields of **Prati Vāsudéva Aśvagrīva** was doing much damage to the cultivators of the fields, and so, they requested him to afford them suitable protection. Thereupon, **Prati-Vāsudéva Aśvagrīva** sent orders to his sixteen thousand feudatory kings to give their services by turns, for the protection of his cultivators.—The **Prati-Vāsudéva**, then inquired of his ministers as to who were very powerful among the young princes of his feudatory kings. The ministers said ‘ We cannot definitely say, but we have heard that both the young princes viz **Acala Kumāra** and **Tripristha Kumāra** of **King Prajāpati** are clever and powerful. Thereupon, **Prati-Vāsudéva Aśvagrīva**, sent an order through his messenger **Caṇḍavéga**, to **King Prajāpati** to come and see him immediately. At the time when **Caṇḍavéga** arrived at **Potanapura**, **King Prajāpati**, his princes, family—members, and some citizens, had met together in the Inner Court of **King Prajāpati**, and there was excellent dancing, dramatic performance, and great rejoicing going on. Now, **Caṇḍavéga**, unobstructed by any rules of decency and un-prevented by any door-keeper, at once rushed into the private chamber of the Inner Court, and abruptly communicated the message to **King Prajāpati**—The king hurriedly got up from his seat, to receive

the messenger, and there occurred a sudden break in the revelry. Prince Triprīṣṭha Kumāra became greatly enraged at the rude behaviour of Prati-Vāsudēva's messenger and having dealt him blows with his fists, feet and stick, he took back all the valuable presents received from King Prajāpati. Now Prati-Vāsudēva Aśvagrīva became very angry on hearing about the insult to his messenger, and he realised that the first part of the foretelling of the astrologer—that the man who would insult his messenger Caṇḍavēga will cause his death—may turn out to be true. So he at once sent another messenger to Prajāpati and ordered him to go immediately to rice-fields, and to give protection to his cultivators against the ravages of the lion lurking there. King Prajāpati became ready to go there, but both his princes viz Acala Kumāra and Triprīṣṭha Kumāra vehemently implored him not to undergo the risk, on account of his old age, and they went there with men and materials against his wish. When nearing the den of the lion, Triprīṣṭha Kumāra left his men and materials at a distance, and he went on foot to the den, without carrying any weapon, and unaccompanied even by his own brother and unassisted by any of his numerous soldiers, as he thought it contrary to all rules of justice for hunters to take with them a clever party of numerous well selected persons fully equipped with various destructive weapons, on horse-backs or some such vehicles, for attacking a single, solitary tiger or lion, posting themselves on high platforms erected on tall trees or protruding rocks on mountain-peaks. Standing fearlessly just near the entrance of the den, Triprīṣṭha Kumāra repeatedly coaxed the lion for a duel fight with himself, and, as soon as the lion jumped on him, Triprīṣṭha Kumāra, at once caught hold of the lion's upper jaw, and tightly grasping his lower jaw into his left hand, he readily cut the lion into two vertical pieces. When the lion died, the cultivators were greatly pleased with the bravery of the prince. On his return towards Potanapura, Triprīṣṭha Kumāra instructed the cultivators to give the lion's skin to Prati-Vāsudēva Aśvagrīva, and to inform him that as the lion was now dead, his rice-fields will, for the present, be free from danger.

When both the princes of King Prajāpati returned home with their party, King Prajāpati was extremely delighted, and there was great rejoicing in the town. When the cultivators narrated the unique bravery of Triprīṣṭha Kumāra in killing the lion before Prati-Vāsudēva Aśvagrīva, he became alarmed, and he began to be convinced more about the truth of the fore-telling of the astrologer, viz that his death would be caused by the person who insults his messenger Caṇḍavēga, and, also by the person who kills the lion. With the deceitful idea of killing both the princes of King Prajāpati, the enraged Prati-Vāsudēva Aśvagrīva sent another messenger to King Prajāpati and told him—"Go and tell Prajāpati, since you are too old to serve, you send both your princes-Acala Kumāra and Triprīṣṭha Kumāra-to me for my service. They will be very amply rewarded with large estates and money, and they will have higher dignity among feudatory kings. In case, you cannot act according to my orders, be ready for a fight at the earliest moment." Being quite unwilling to part with his only princes, King Prajāpati, rejected the offer, and made preparations for a fight. Armies of both the sides met with each other, and after a severe fight for a few days, Prati-Vāsudēva Aśvagrīva was killed by Triprīṣṭha Kumāra. When Prati Vāsudēva Aśvagrīva was dead, the gods and semi-gods, who had gone there to witness the fight, poured showers of fragrant flowers and scented powders over the head of Triprīṣṭha Kumāra, and announced !-"O kings ! This Triprīṣṭha Kumāra is born as the first Vāsudēva in the Bharata-kṣetra, owing to his meritorious deeds of previous life. You, therefore, leave off your enmity towards him, seek his protection, and do respectful salutations to him. All the feudatory kings of Prati Vāsudēva Aśvagrīva fell at the feet of Triprīṣṭha Kumāra and accepted him as their supreme lord. On seeing that all the feudatory kings of Prati-Vāsudēva Aśvagrīva had accepted service under Triprīṣṭha Kumāra, the queens of Prati Vāsudēva went to the place where his body soaked in blood and mud was lying, and having lamented for a long time, they ordered their servants to cremate his body with due respect. When Triprīṣṭha Kumāra

returned to Potanapura, there was great rejoicing in the town. After staying there for some time, Tripriṣṭha Vāsudēva carrying with him, cakra, chatra, dhanusya, maṇi, gadā etc. went with a large army for dig-vijaya. In course of time, he brought under his supreme authority, half the continent of Bharata-kṣētra and thousands of feudatory kings. Having conquered the kingdoms of Aṅga (country near Modern Bhāgalpur on Coromandel coast. S. India) Vaṅga (Bengal) Kalinga (a district) and having established his own officers there, he went to Maghadēśa (Southern Bihār). There, he merrily lifted up, like an umbrella, over his own head, a very huge stone-slab which could be lifted by ten million persons collected together and beings praised by the kings and bards, he went in the direction of Daṇḍakā raṇya (a forest in South Deccan), and having located his army there, he passed some days in the forest. One night, when all the people of his camp were asleep, Tripriṣṭha Vāsudēva, unnoticed by any of his numerous watchmen, went out from his camp, and as he was walking alone silently, he heard a gentle noise coming from a distance. He went in the direction of the noise, and as he entered a thick forest full of numerous tall trees, he saw a man bound to a tree. Tripriṣṭha Vāsudēva went quite near the tree, and asked the man as to who he was and why he was thus bound. The man replied:—"O Worthy Śir ! please make me free from my ties, and I will narrate my account. The Vāsudēva cut the ties of the man with his discus and set him free. The man, then, said:—" I am a Vidyādhara (a class of demi-gods) named Ratnaśekhara. Nijayavati—the extremely beautiful and charming daughter of the King of Simhala-dvīpa (Island of Ceylon) was to be given in marriage with me, and when I reached this place with all my marriage preparations on my way to Simhala-dvīpa, an inimical Vidyadhara named Vāyu-vega, forcibly snatched away everything from me, and reduced me to this state.", Tripriṣṭha Vāsudēva, then asked him:—"Being a vidyādhara (a demi-god), why are you desirous of marrying a human female? The Vidyādhara said:—"Q. illustrious man ! She is very beautiful, and her charms are unique."

With the consent of the Vidyādhara Triprīṣṭha Vāsudēva made up his mind to have regular marriage with her, and having gone to Simhala-dvīpa, he married her. Triprīṣṭha Vāsudēva stayed there only for a few days, but returned to Potanapur leaving Vijayavati there—Coronation of Triprīṣṭha Kumāra as Vāsudēva—Arrival of Tīrthāṅkara Bhagavān Śrī Śrēyāmsa Nāth—Preaching—Acceptance of Samyaktva by Acala Kṣmāra and Triprīṣṭha Vāsudēva—Pouring of hot molten lead into the ears of his bed-chamber-attendant—Death of Triprīṣṭha Vāsudēva and his birth as a hellish being in A-pratiṣṭhāna Narakāvāsa (dwelling place for hellish beings) of Tamas-tamā (Seventh) Hell—Arrival of Dharma-ghoṣa Ācārya—Preaching—Dikṣā of Acala Kumāra; Acala Muni—Severe austerities.—Mokṣa.

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Śramaṇa Bhagavān Mahāvīra.

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Sramaṇa Bhagavān Mahāvira

Vol: II Part II

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OPINIONS.

The Adyar Library Bulletin

OF

The Theosophical Society Adyar, Madras

Śramaṇa Bhagavār Mahāvira (Vols I-IV Part I only of each)
 by Muni Ratna Prabha Vijayaji. Śrī Granthaparakāśaka Sabha
 Pānjrā Pole, Ahmedabad 1941-42.

“Jainism and Buddhism are perhaps the most ancient of the
 religions that rose in opposition to Hinduism, dominted by priestly
 ritualism. The former of these two, is generally accepted to date
 from an earlier date. But the religions start with opposing the
 authority of the Vēdas, and this is perhaps the most important
 common ground. The differences between the two religions, are
 far too many; the most striking of those, barring doctrinal difference
 which are too obvious, is that while Buddha is the real founder

of Buddhism, his first sermon, as well as the doctrines he preached then being those which are ever to be remembered by his followers; Mahāvīra with whose name only History can associate the birth of Jainism, is regarded by those that follow him as only a prophet whose business has been to hand over to the world, the principles enunciated by his predecessors,—the twenty-three Tirthankaras who lived before him.

It is the object of the Four Volumes under review, to give an account of the life of this Śramaṇa Bhagavān Mahāvīra, the 24th Tirthankara of the Jains. The first of these, gives an account of fifteen out of the twenty-six previous lives of Mahāvīra; and the second deals with the twenty-seventh life. The third starts the exposition of the Gaṇadhara-vāda, an explanation of the doubts of the Gaṇadharas,—the eleven disciples of Mahāvīra. The fourth volume gives an account of the Gaṇadharas. The treatment of the subject is on the whole quite good, but statements like, "There is a reference of Rīṣabha-dēva, Ajītnātha aud Ari-iṣṭhanēmi in Yajurveda" (Introduction to Volume III. p. 3) could have been avoided. I cannot trace the word Ajitanātha in the Yajurveda, in its Śukla or Taittiriya recension. The words Rīṣabha and Ariṣṭhanēmi do occur in this Vēda; but it is in the highest degree questionable whether these Vedic words mean what they connote in Jainism.

Such defects apart, the volumes have their own distinct value. By reason of the very antiquity of Jainism, of the profound influence it exerted on Buddhism, and on Sāṅkhya and Yoga, it is of very great interest to the student of Comparative Religion. This alone, should make works like these, which give an account of the "prophet" of this religion, extremely valuable.

The author is to be congratulated on his useful undertaking. The appearance of the remaining parts of these four volumes, is to be eagerly awaited.

University of Allahabad.

SANSKRIT DEPARTMENT

Mahā mahopādhyāya

Dr. UMESHA MISSRA

KAIVYATIRTH M. A. D. Litt.

“ Tirabhukti ”

I. Allengunj Road.

ALLAHABAD.

18th August 1943.

Dear Shri Muni Ratna Prbha Vijayaji.

Many thanks for all the four volumes of your valuable book **Śramaṇa Bhagavān Mahāvira**. The volumes contain much interesting and important matter on different aspects of Jainism. I could read several portions from these volumes, and I am glad to find them very lucid, and is formative. It is a matter of great satisfaction that our religious heads are bringing out the treasures of Jainism in English, so that they may be easily available to all. These are undoubtedly authoritative.

I am sure, those interested in the religion and Philosophy of Jainism, will find these volumes very interesting and beneficial.

Yours Sincerely

(Sd) UMESHA MISHRA.

— 3 —

Extract from *Modern Review*, March 1944

Presidential Address (Philosophy and Religion Section) delivered at the Twelfth All India Oriental Conference held at Benares Hindu University, Benares.

(December 31-1943 and January 1 & 2, 1944)

The Jaina Sādhus have been writing in Sanskrit for a pretty long time on Jaina thoughts. It is gratifying to find that they have lately begun to write in English also, to popularise their thoughts. This will enable us to have more authentic books based on original sources and traditions of the Sampradāya. It is our first duty to preserve the traditions which also can guide us like a torch, in our scholarly pursuits to bring into light the hidden

treasures of thoughts. It is because we have lost tradition in several branches of our literature, that we are quite in the dark as to the correct interpretation of various important problems connected with them.

I am glad to mention in this connection the effort made by Muni Ratna Prabha Vijaya of Ahmedabad. Under the common title, *Śramaṇa Bhagavān Mahāvira*, he has brought out four volumes. The first part of Volume I deals with the twenty-six Bhavas (existences) of Mahāvira, after the realisation of Samyaktva (Right Belief). The second volume contains an account of the twenty-seventh Bhava of Mahāvira as Vardhamāna Kumāra. The third volume treats of Gaṇadhara-vāda, that is the explanation of the doubts of the eleven chief disciples of Mahāvira, namely of Indra-bhuti and others. The fourth volume is named Sthavirāvali which contains an exposition of the sthaviras that is the old and highly respected learned ascetics. All the works are well annotated, translated, and explained. Every effort has been made to make these volumes useful and up-to-date. The expositions though very lucid, interesting, and informative, are sometimes more frivolous. To write much more than what is necessary seems to be a habit with the modern Jaina writer. For a scholarly work, brevity of expression should always be adhered to.

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From a Review of Books in the Journal of the Royal Asiatic Society of Great Britain and Ireland 56 Queen Anne Street, London W. C. 1.

Śramaṇa Bhagavān Mahāvira. Vol. 2, pt. 1, containing 116 Sūtras of Kalpa Sutra. Muni Ratna Prabha Vijaya. With an Introduction by Professor D. P. Thakur M. A. 10×7, pp. 12+20+6+284. Ahmedabad; Śri Jaina Grantha Prakāśaka Sabhā, Pānjrāpole, 1942. 7s 6d

Śramaṇa Bhagavān Mahāvira. Vol. 4, pt. 1. Sthavirāvali. Muni Ratna Prabha Vijaya, 10×7, p p. 8+219. Same publishers, 1941. 5s. 6d.

Kṣamāśśramaṇā Jinabhadra Gaṇi's Gaṇadhara-vāda Along with Makadhariṇ Hēmachandra Suri's commentary. Edited by Muni Ratna Prabha Vijaya. With translation, digest of commentary, and introduction by Professor, D P. Thaker. 10×7, p.d. 38+538. Same publishers, 1942. 9s.

These three works are part of a series with a general title, and so far are due to the learning and scholarship of Muni Ratna Prabha Vijaya. The first contains that portion of the *Āgama-sūtra* attributed to Bhadrabāhu known as the *Jinacaritra* giving the life of Mahāvira down to his leaving the worlds and is to be completed in a later volume. The text is given in *dēvanāgarī* with transliteration, translation, and long quotations from other works. It has been divided up into chapters, and the horoscope of Mahāvira by Mr. M. J. Doshi is inserted as Chapter 5. Professor Thaker has contributed an Introduction, and makes some interesting comparisons with Buddhist practices. It is unfortunate that, he relies too much on Max Muller and Rhys Davids without going to the texts. He quotes the five vows of Jain ascetics, and then instead of putting beside them, the ten rules of Buddhist ascetics gives the eight rules which Buddhist laymen keep on Fast-day, This is no real comparison, but we should like to know what the corresponding rules of Jain laymen are

The volume of the *Sthavirāvalī* contains the lives of the eleven chief disciples or Gaṇadharas and four of the *sthaviras*, and is to be completed in a further volume. It appears to be compiled from various *paṭṭāvalīs* with the texts transliterated and translated, and contains much information on the Canon and such subjects as the marvellous attainments (*Labdhis*) of the ascetics.

The third volume discusses important problems of Jain doctrine (on the *Jiva* or *Ātman*, *Karma*, etc.), each question being discussed with one of the disciples. The original *prakrit*, mostly in *ārya* verse, is given with a *chāyā* and transliteration, and copious extracts from the commentary.

Muni Ratna Prabha Vijaya's valuable painstaking labours should do much to remove the idea that this is a dry subject or one that can be neglected in a study of Indian culture. His method forms an excellent introduction to the obscurities of Jain Prakrit.

E. J. Thomas.

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Simla I

27th July 1949.

My dear Sir,

I thank you very much for your letter of the 21st July, and the set of books you sent to me.

I am sorry to say that I have not been able to read them with the care and attention that they deserve. But I have seen enough to know that they must be of great value to students of religious thought.

With regards,

Your Sincerely

Sd (Rādhākṛishanan.)

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